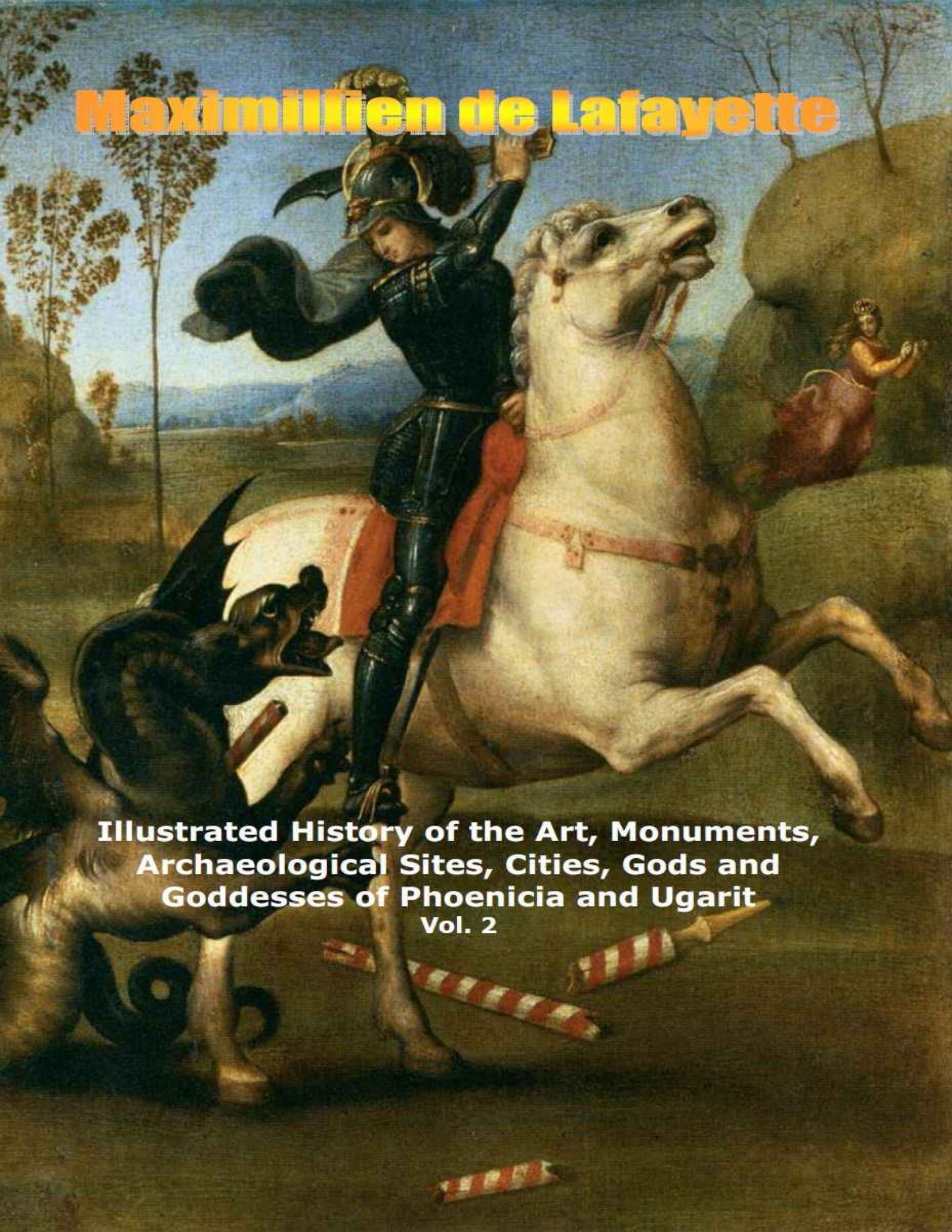

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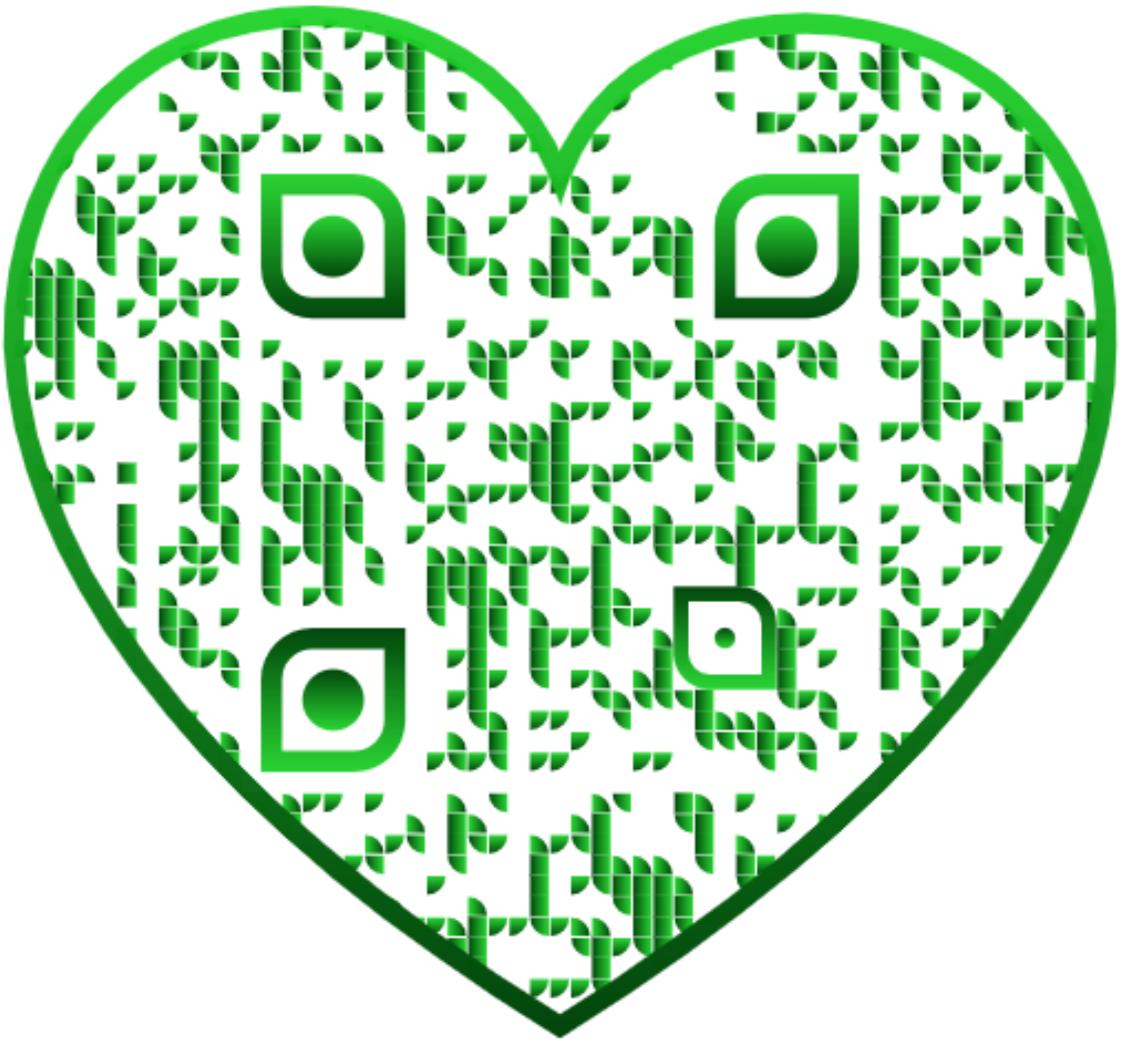
Illustrated History of the Art, Monuments, Archaeological Sites, Cities, Gods and Goddesses of Phoenicia and Ugarit

Vol. 2



Illustrated History of the Art, Monuments, Archaeological Sites, Cities, Gods and Goddesses of Phoenicia and Ugarit Volume Two From A Set of Two Volumes

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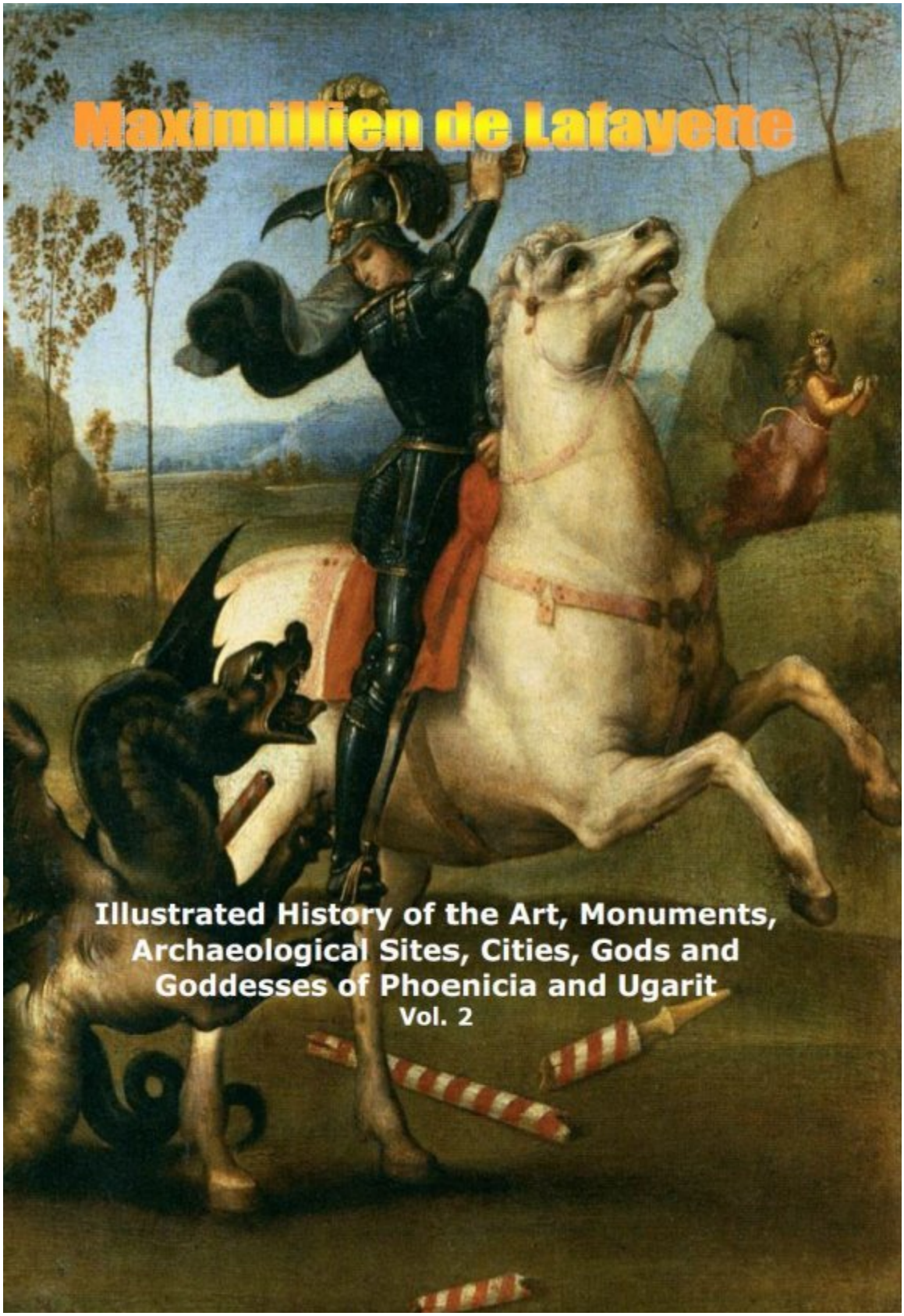
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Maximillien de Lafayette

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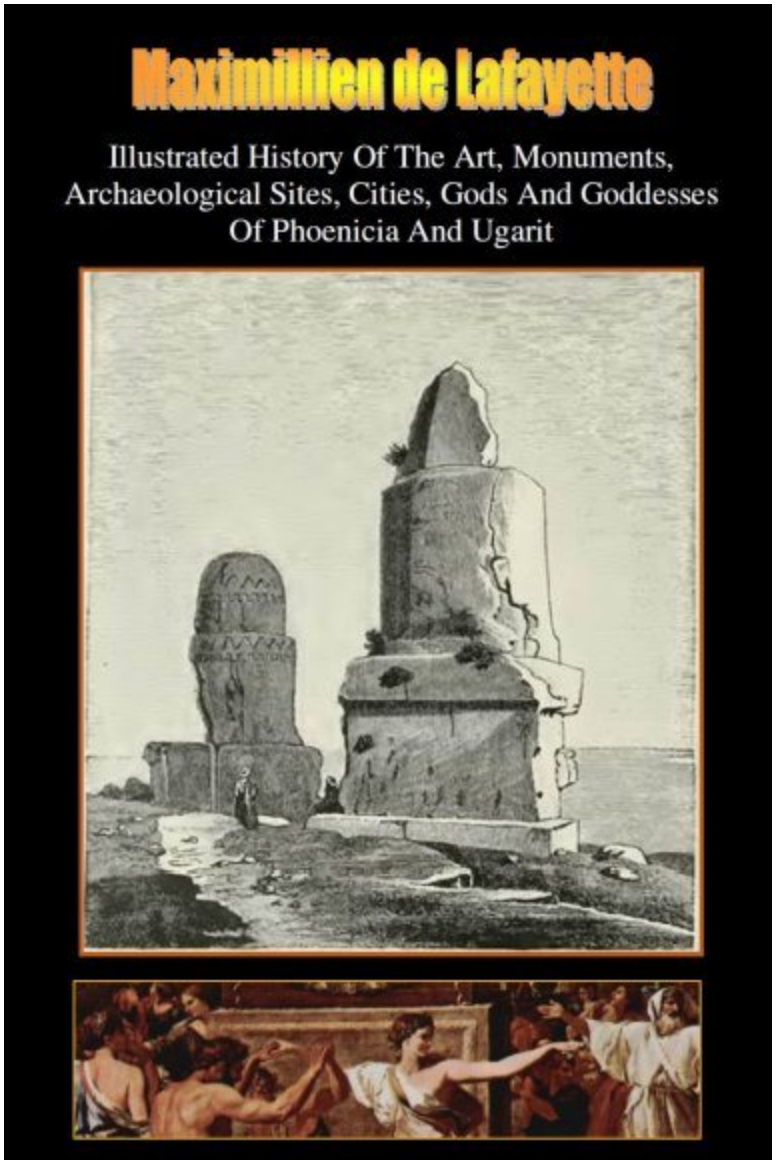
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Asherah

Ashera Amud (Pole) being destroyed by an Israelite.

Asherah was a Phoenician goddess, and the consort of the supreme god. She was known as "She Who Walks in the Sea," and was also called Holiness, and occasionally, Elath, the goddess.
Asherah was an Amud (Pillar or column in Hebrew, Aramaic, Phoenician, and Arabic) with seven branches on each side surmounted by a globular flower with three projecting rays, and not a phallic stone, as depicted by the Israelites.

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Asherah, the 70 gods and the Anunnaki: According to texts from Ugarit (Modern Ras Shamra, Syria), Asherah's consort was El, and by him she was the mother of 70 gods.

As mother goddess she was worshiped throughout the lands of Syria, Phoenicia, Canaan and Palestine.
As Baal's consort, Asherah was usually called Baalat.
The 70 gods, children of Asherah and El were astonishingly called “Binnin Ashira”, after their mother, and not their father, the almighty god El.
Asherah was hated by the Hebrews for several reasons, but the two most important ones were:

- **1**-Her Phoenician origin made her the offspring of the Biblical “Giants” (Anakim, Anunnaki), the enemy of the Tribes of Israel.
- **2**-El, her husband was a direct threat to Yahweh, consequently, a direct menace to their religion.

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Asherah as a Phoenician goddess.

Asherah as a Phoenician goddess.

Asherah as a Jewish goddess.

Thanir “Tanin”

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Thanir: Phoenician/Ugaritic. Noun. A dragon.
Tanin in Arabic.
Tanir represented a symbol of authority and royal origin, used by numerous kings of the ancient Near/Middle East, particularly the kings of Babylon in Mesopotamia, and Tyre in Phoenicia.
Isaiah 27:1 “In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea.” Psalm 74:12-14 “Yet God is my King of old, Working salvation in the midst of the earth. Thou didst divide the sea by thy strength: Thou brakest the heads of the sea-monsters in the waters. Thou brakest the heads of leviathan in pieces; Thou gavest him to be food to the people inhabiting the wilderness.”
The book of Job describes in detail Yahweh’s fight and the fire of the dragon. Job 41: “Canst thou draw out leviathan with a fishhook? Or press down his tongue with a cord?

Canst thou put a rope into his nose? Or pierce his jaw through with a hook? His sneezings flash forth light, And his eyes are like the eyelids of the morning. Out of his mouth go burning torches, And sparks of fire leap forth. Out of his nostrils a smoke goeth, As of a boiling pot and burning rushes. His breath kindleth coals, and a flame goeth forth from his mouth."

Unquestionably, the Biblical story of Yahweh fighting the dragon is copied from the "Baal Cycle", an Ugaritic story of god Baa-Hadad who fought against Yam.

The 13th century B.C. myth of the Phoenician god Baal-Hadad told us that he fought his brother Yam, also called Nahar, to dominate Earth and to rule over the whole world, while the Jewish story was written in 586 B.C.

(Note: Some historians have claimed that the Biblical story was written between 588 and 1200 B.C.) The Biblical story of the Hebrew God Yahweh fighting Baal-Hadad is simply a reproduction of chapter two of the Ugaritic myth of Yaw (Yahweh) fighting against Baal for the domination of Earth. And the Phoenician dragon mythical story resurfaced once again in the New Testament.

Revelation 13:1 "...and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy."-100 CE.

Many of the early Israelites saw Yahweh as a subordinate to the Phoenician god El. And thus, they equated him with Baal, the Canaanite god they worshiped, and whose attributes were given to Yahweh. Yahweh was depicted as a storm-god who ruled over the waters. And Baal too, was a storm-god who conquered and dominated the waters, symbolized by a sea serpent and a sea-dragon. The Psalms described Yahweh conquering and subduing the waters by destroying Rab and Leviathan the dragons, exactly as did the Phoenician God Baal who conquered the waters and destroyed the "Tanin", the sea-dragon.

Thus, it is obvious that the story of Yahweh fighting the dragon originated from the Phoenician story of Baal fighting the dragon.

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Kadmos, the Phoenician prince who lived around 2,000 B.C. slaying the dragon, in a vase painting.

Kadmos and the serpent (Dragon).
Detail from a South Italian red-figure clay vase, about 340 BC.

Mar Girgess (St. George in Arabic) fighting the Tanin, by Raffaelo Sanzio (1483-1520) _____

St. George slaying the dragon, shaped after the Phoenician Kadmos.
Kadmos became St. George in Christianity.

Yahweh fighting the Tanin (Leviathan) by Gustave Doré,1865.

God Marduk fighting Tiamat the dragon (Tanin).
Assyrian cylinder, 900-800 B.C.

The Phoenician god Baal-Hadad fighting the Lotan “Tannin” (The dragon and lord of death, called Mot), the seven headed serpent-dragon of the sea. Illustration by a medieval artist.

Tanit

A Phoenician grave marker in Carthage, depicting a sun disc, a crescent moon and a triangle. In the center, an anthropomorphized representation of goddess Tanit.

Thanit “Tanit”: Phoenician/Ugaritic. Noun.
Thanit was known as the lady of Carthage, and the “Face of Baal”. She was the great goddess of the Carthaginians and the protector of city of Carthage. Thanit was listed first in the rank order of importance of all the deities in Carthage.

Phoenician funerary stele, sandstone, depicting the sign of goddess Thanit, 7th Century B.C. Translation of the Phoenician inscription on the stele: Stele of Milk son of Ashtartga.

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The Phoenicians built a magnificent shrine/temple for her; the temple was so splendid to a point that when the Romans invaded Carthage, they preserved and defended it while destroying the entire city.

Later on, the temple of Thanit was devoted to Astarte, a goddess made in the image of Ashtaroot, a Phoenician goddess, and Babylonian Ishtar.

Thanit was also called:

a-Tanith,

b-Tent,

c-Thinit,

d-Tinnit,

e-Rat-tanit,

f-Tanis. This is the Greek version of her name.
The Romans called her:
a-Dea Caelestis, “The heavenly goddess”,
b-Virgo Caelestis “The heavenly virgin”,
c-Caelestis Afrorum Dea, “The African-Carthaginian heavenly goddess”.
d-Juno Caelestis.

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Coin of the moon goddess Tanit, circa 320 B.C.

Ugarit

Ugarit: Ugaritic/Phoenician. Noun. Ugarit was one of the most influential and prosperous Phoenician cities of the ancient world.

Ruins of Ugarit-Ras Shamra in Syria.

From Ugarit, the early Hebrews imported Yahweh, their “God”!

It was at Ugarit, that the early remnants of the Anunnaki developed the Mahrit (Mah’rit), which was originally found in Arwad.

Many Ugaritic tablets served as the primordial inspiration for the scribes who wrote the Bible. Several deities from Ugarit were retransformed and renamed as Jewish deities, and later on, Jehovah’s attributes were modeled after the characteristics and attributes of El and Baalof Ugarit.

The Ugaritic gods and goddesses played a primordial role in shaping the persona of Yahweh and crafting his attributes;

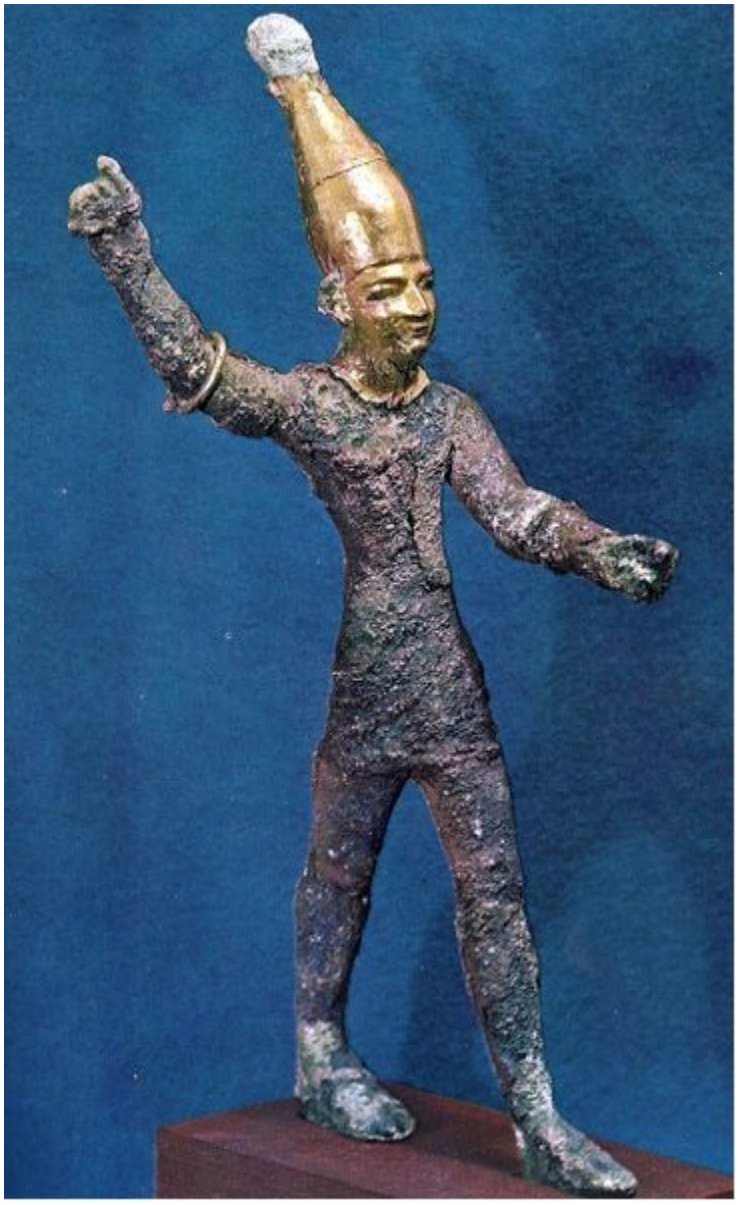
Baal of Mount Sapan and Ugarit was one of the early gods of the Israelites.

Entrance to the site of Ugarit (Ras Shamra) north of Latakieh, in Syria.

The Tel, Ugarit.

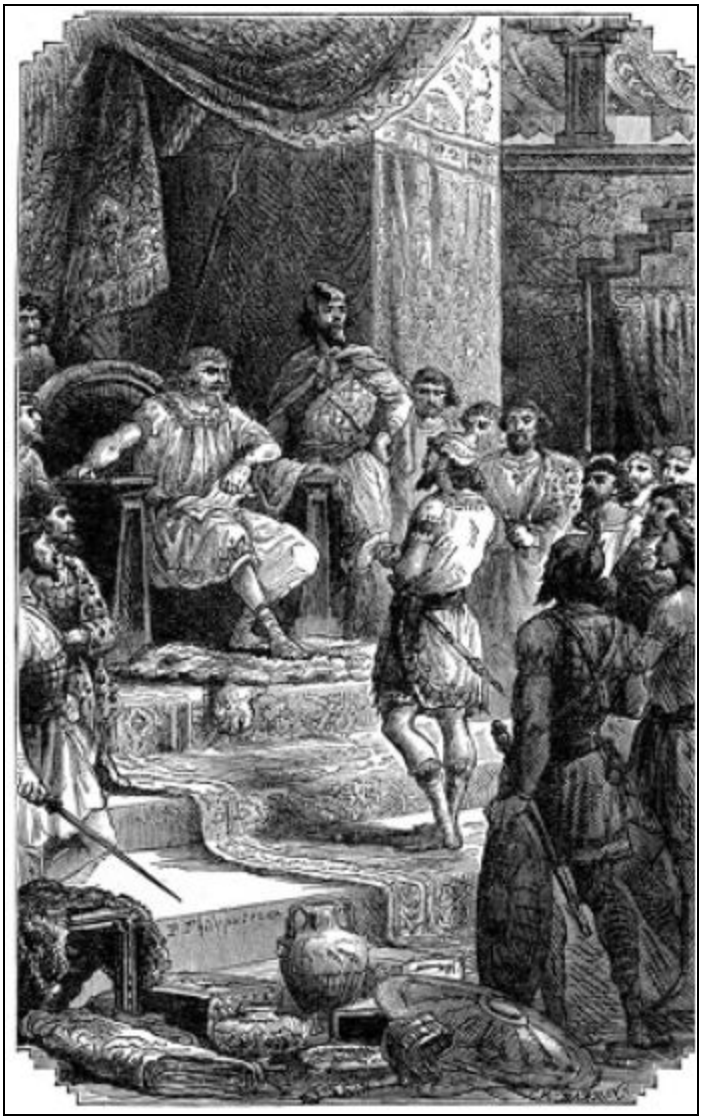
The cuneiform style of writing of Ugarit.

A hunting scene engraved on a gold plate, circa 15th-14th centuries B.C. (Late Bronze Age).



God Baal of Ugarit.

Ugaritic tablet listing the names of the kings of Ugarit, 13th century B.C.



A scene from a Phoenician court.

A Phoenician Kahiin “Priest” (Kahen in Arabic, Cohen in Hebrew) denouncing a verdict before a Phoenician king.

A Phoenician fleet.

The Phoenicians were the best seamen and navigators par excellence of the ancient world.

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A Phoenician Ivory plaque depicting a winged sphinx,
9th century B.C.
Found at Fort Shalmaneser, Nimrud (ancient Kalhu),
northern Iraq.

Phoenician Sacred Tree. 9th century B.C.

Gold Phoenician necklace, circa 500 B.C.

Adon “Adonis”

Adon “Adonis”: Phoenician/Greek. Noun.
The name of a Phoenician god. Adon was called Adonis by the Greeks, and Adonai by Semites and the Hebrews. Adonai is also the Hebrew name or expression for “My Master” or “My Lord”.
In their prayer, the Jews pronounce Yahweh (YHWH) as Adonai. Yahweh was also called Adoni by the Hebrews.
Adonai is directly derived from the Phoenician words: "Adon" and "Adoon".
The Hebrew, Syriac, Aramaic and Arab words: “Eloi”, “Elohak”, “Eloh”, “Elahona”, “Elohaino”, “Eli”, “Elah” and “Allah” are derived from the Phoenician “El”, which means God.
Adon was also called El.
An in-depth analysis of the ancient Sumerian tablets recorded in cuneiform and including the Atra Hasis, the Enuma Elish, Adafa, the Descent of Ishtar to the underworld, Tammuz and Ishtar, the Gilgamesh Epic, and Etana to name a few, revealed that Adonis was also an Anunnaki god.

Adonis was also identified with the Babylonian god Tammuz.

The name Tammuz can be found in the ancient tablets “Tammuz and Ishtar”, and in the Old Testament in Ezekiel 8:14.
Tammuz was known to the Babylonians as Dumuzi.
Originally, Tammuz was depicted as one of the Elohim found in the ancient tablets of the Atrahasis and the Enuma Elish. Worth mentioning here, that Elohim in this context refer to one of the names of the Anunnaki.

In Sumerian, Tammuz means the “Sprout forth as a faithful son.”

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Adonis (Adon) and Venus, by Titian, 1555.

Venus and Adonis by Jacopo Amigoni (1682-1752).

Adonis, dying and resurrecting god: Etruscan statue of Adonis, the God that dies and resurrects every year.

According to Babylonian-Phoenician legends, Adonis, “Adon”, “Adonai” appeared before Abraham and commanded him to lead his Ram “People” toward the Promised Land, Palestine.
Later on, his name Adonis or Adon was associated with his new Hebrew name Adonai.
And once again, he appeared before Moses as Adonai.
From Exodus 4:10: “And Moses said to Yahweh Adonai: “Oh my Yahweh, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant, but I am slow of speech, and of a slow tongue.”
According to Phoenician mythology, Adonis was killed by the tusk of a wild boar.

The Piazza Pancali, at the entry of Ortigia, included a temple dedicated to the Phoenician god Adonis.
The ruins were discovered in 1860 under old Spanish barracks.

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Following his death, the river “Nahr Ibrahim” located in Phoenicia (Modern day Lebanon) turned into a river of blood.

This scene shows Dumuzi being captured at his sheepfold in the Sumerian Edin and bound by the serpent-like Ugalla demons who carry him off to the underworld.

Many historians believe that Dumuzi was a Mesopotamian god of growth and fertility, associated with the Phoenician god Adonis who also was god of vegetation, growth and fertility in Phoenicia. He was known to the Hebrew as Tammuz, and was identified with the Greek god Adonis.
Dumuzi is the Sumerian form of Tammuz, who was the god of vegetation and fertility, and also of the Kurnugi, the land of no return, the underworld.
In the Sumerian poem “Descent of Inanna to the Underworld” he is depicted as the husband of the goddess Inanna, the Sumerian counterpart of Ishtar. According to the Sumerian King-List, Gilgamesh was a descendant of Dumuzi.
In Hebrew and Aramaic, Dumuzi is called Tammuz.

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Tammuz

Tammuz, “Dumuzi”, “Adon” and Ishtar (Sumerian Inanna).

The Sumerian King List mentions two Dumuzis, one as the shepherd, who eventually became a king, and the other as a fisher, who reigned over Uruk.

Because of the paramount importance of agriculture in the Near East/Middle East (Mesopotamia, Syria and Phoenicia), especially in the 4th Millennium B.C., Tammuz, Tummuz, Adon, Adonis, and Dumuzi were considered the same deity.

Ruins of the temple of Adonis at Afka, Lebanon (Ancient Phoenicia).

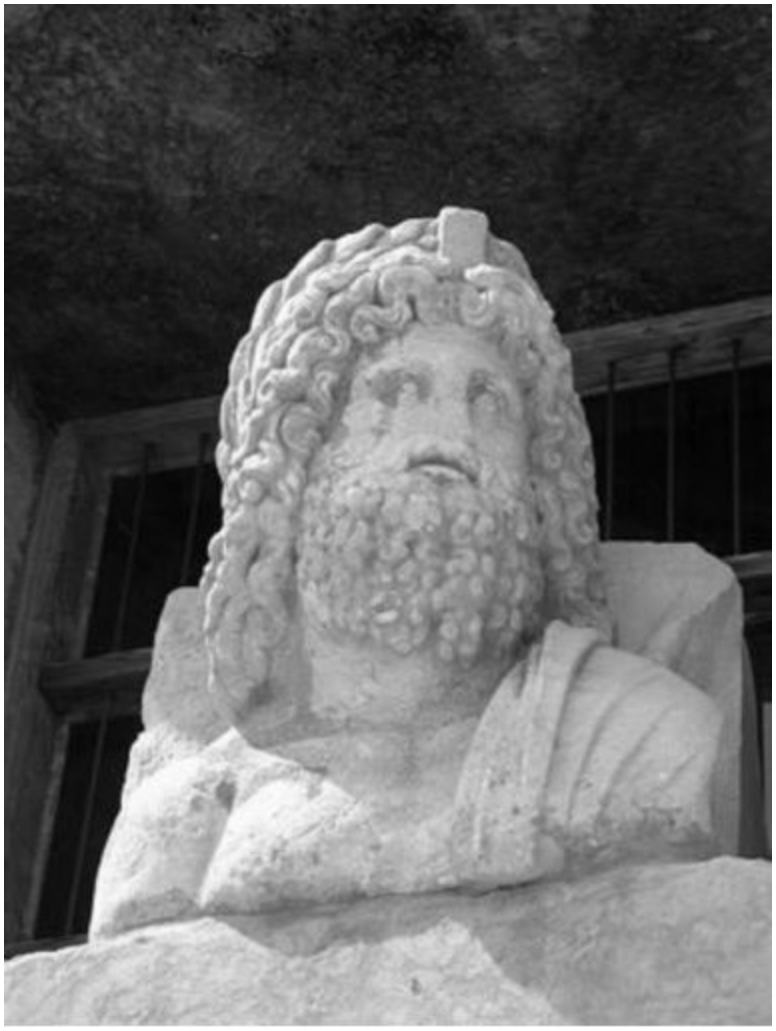
Inanna

In Mesopotamian and Babylonian mythologies, Dumuzi is the consort of Inanna who has been identified and/or associated with the Phoenician goddess Ishtar (Ashtaroot), the lover of Adon in the Phoenician mythology.
The Habiru (Hebrews), the Phoenicians and the Sumerians wrote about gods descending on earth to fertilize the earth, and fertilize women of the earth, thus giving birth to a new breed of humans.
In addition to the Akkadian/Sumerian tablets, a Phoenician tablet discovered in 1936 in Lebanon, described Adonis as a traveling young handsome god who descended on earth

aboard a circular disc resembling the sun to fertilize the earth.

Adonis as Tammuz

Tammuz “Tamuz” (Adon): Ana’kh/Sumerian/Akkadian. Noun.
He was the Anunnaki/Sumerian god of agriculture, worshipped by the Habiru (Hebrews), and early Israelites as well as by the Syrians, and the Phoenicians.
Later on in history, his name "Tammuz" became the Akkadian, Babylonian, Jewish, Phoenician and Arabic name of a month (Period between June-July).
In the Bible, however, the month is referred to as the fourth month, (Chodesh Tammuz), with reference to Nisan, as the first month. "And He brought me to the entrance at the Gate of the House of the Lord which was at the north; and there were there women sitting, bewailing the Tammuz" (Yechezkel 8:14).
Like the Phoenician god, Adon “Adoon” (Adonis in Greek), Tammuz died in midsummer. But he was brought back to life by the striking Sumerian/Phoenician goddess Ishtar (Ashtaroot).
Inhabitants of the “Fertile Crescent”, Syria, Palestine, Phoenicia, Babylonia and the lands of Akkad worshiped him also as the sun god. The Greeks called him “Adonis”; a name derived from the Phoenician “Adon”.



Tammuz of Petra.
Symbol of life for the desert of the Nabateans.

The Habiru (Hebrews) transformed Adon into Adonai (My Lord). The women of Israel held annual lamentations over Adonis. The feast held in his honor began with the new moon, in the month of Tammuz (July), taking place in Byblos (Jbeil) in Phœnicia (Modern Lebanon); but it was also celebrated as late as the fourth century of our era in Bethlehem, as we find St. Jerome writing (Epistles p. 9) his lamentations in these words: “Over Bethlehem, the grove of Tammuz,

that is of Adonis, was casting its shadow!
And in the grotto where formerly
the infant Jesus cried,
the lover of Venus was being mourned.”
Anunnaki’s words used in ancient languages:
Worth mentioning here that many Anunnaki names of days and months were copied and used verbatim in the calendar of many civilizations of the ancient world. Some are still in use today in Hebrew and Arabic.
For example:

- **a**-The Anunnaki’s name of the month/spring (March–April) “Niy-San” is “Nissan” in both Hebrew and Arabic;
- **b**-The Anunnaki’s word “Tish-rin” became “Tishrei” in Hebrew, and “Tishrin” in Arabic (The tenth and eleventh months of the Gregorian calendar.)
- **c**-The Anunnaki “Adahr” became the name of the month of March “Adar” in Hebrew, and “Adar” in spoken Arabic and “Azar” in literary (Written language) Arabic.
- **d**-The Anunnaki’s word “Tammuz” is:
- **1**- “Tammuz” in Tiberian;
- **2**-“Tammuz” in Hebrew;
- **3**-“Temmouz” (Tammouz) in Arabic;
- **4**-“Tamuz” in Gregorian;

- **5**-“Temmouzz” in Levantine Arabic;
- **6**-“Dummuz-id” in Sumerian;

- **7**-“Tamuz” in Babylonian. It became the 10th month of the Hebrew calendar.

Dumuzi and Inanna bringing gifts to Uruk.

Anunnaki goddess Inanna and Dumuzi watching over the tree of life.
A drawing after a Sumerian cylinder seal found at Nippur, during Ur III period (circa 2150 B.C.)

Akkadian cylinder seal showing Anunnaki goddess Nissaba and Tammuz (Dumuzi).

Ahat “Aqhat” and Anat

Ahat “Aqhat”: Phoenician/Ugaritic. Noun.
Ahat was a Phoenician hero, and a gift from god El to King Daniel who adopted him as his son.
Ahat was given a celestial bow made out of circular horns.
Anat (A Syrian, Canaanite and Phoenician goddess of earth) was attracted to the bow, but Ahat refused to give her his bow. She got mad, and sent her attendant Yatpan, to kill Ahat.
Ahat was killed, and his bow was lost during his struggle with Yaptan.
The gods became angry, cursed humans, and the supreme god Baal punished mankind by stopping the rains from falling on the lands of Phoenicia, thus creating a drought, and causing the crops to fail, and the stored grains to rot.

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Anat as Astarte.

Anath as a Syrian/Phoenician goddess.

Anat as an Egyptian goddess.
Anat was introduced into Egypt by the Hyksos, who ruled Egypt for over 100 years.

Anath

Anath: Phoenician. Noun.
Name of the Phoenician, Syrian, and Canaanite virgin goddess of earth and grain.
Anath was responsible for the death of Ahat, the Phoenician hero; a descendant from the Anunnaki, and a gift from god El to King Daniel who adopted him as his son.

Phoenician mythology tells us that El was supposed to have gone out to sea and asked two Goddesses, one presumably being Athirat and the other possibly Anath to choose between being his spouses or being his daughters. They chose the former.
Their offspring are Shaher and Shalem, the morning and evening stars, from which Lucifer, an Anunnaki Sinhar, the light-bearer, took his name.
Mot (Death; same meaning and pronounciation in Hebrew, Phoenician, Arabic, Aramaic, and other languages), the next offspring, who is lord of the underworld and the barren season defeated Ba'al, thus enraging Ba'al's consort Anath. When Mot refused to revive Ba'al, Anath killed him and dismembered him, scattering his remains all over the land.
Anat was identified with Hathor.
The Egyptians associated Anat with Astarte, as daughter of the god Ra (Meaning the sun).
Several Egyptian monarchs, including Pharaoh Ramses III (ruled 1198-1166 B.C.) used Anat and Hathor as their divine protectors in war, and depicted them on their shields.
Ulema Al Kabir stated that Anat, Anna, and Astarte were a poetic illustration or representation of an Anunnaki female Sinhar.
Some have said that Anat was one of the physical attributes of Innasharma, another Anunnaki female leader.

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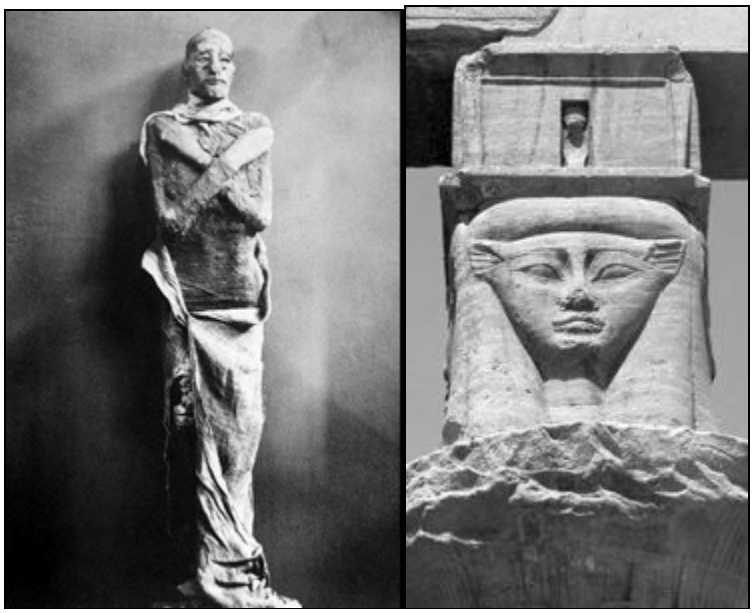

Pharaoh Ramses III Hathor column at Dendura

Dido “Didon”

Dido “Didon” is the name of the Phoenician princess from Tyre who established Carthage in Tunis. She was also called Elisha.
Dido and the Anunnaki in Carthage:
When Dido landed in Tunisia, the Anunnaki gods instructed her to build a shrine to Uttu. Dido asked the Anunnaki: “Lords, how can I build a shrine if I don’t own a land?” And the Anunnaki lords instructed her to build Carthage (Cartaghenna). Then, Dido asked again: “With what? Oh Lords, the people of the land would not sell me enough land to build a shrine…” And the Anunnaki lords told her what to do.

Dido
Dido by Pierre Narcisse Guerin (1774-1833).

Here is the fascinating story (never told before) of how Dido acquired enough land to build a temple for the Anunnaki. It goes like this: A 9th century B.C. Phoenician tablet discovered among the ruins of the ancient Phoenician city of

Carthage in Tunis contained a passage mentioning trade of goods and commerce exchanged between the Hyksos (Ancestors of the Armenians) and the Phoenicians who shared many enemies in common such as the Assyrians and the Babylonians.
The inscriptions on the tablet were written in the early form of the Phoenician-Aramaic alphabet widely used back then in the court of Persia, Egypt, Israel/Palestine, Syria and among many Semitic tribes.
The Phoenician passage referred to the Phoenicians and Armenians trade of raisins with the Greeks and the Romans.
Three different kinds of grapes were mentioned: 1. The Muscats,
2. The Sultanas,
3. The Currants, which were very popular in the Mediterranean basin and in the Middle East.

The death of Dido.

Around 1100-1200 B.C., the Phoenicians and the Armenians began colonial vineyards in Europe and Asia Minor.

The Phoenicians started their vineyards colony in Corinth (Macedonia), Malaga and Valencia (Spain), while the Armenians began theirs in Turkey and Iraq.
Those colonies had the perfect climate for growing grapes and were conveniently located to facilitate a global trade.
It is well documented that, the Phoenicians and the Armenians were the world's first viticulture experts.
Another segment of the passage tells us about the story of Elissa, princess of Tyre who became queen of Tyre in the 9th century B.C., and the murder of her husband on the hands of Pygmalion, her brother.
Horrified, queen Elissa departs from Tyre and heads toward Tunis. Upon her arrival to the new lands of Tunisia, Elissa asked for an asylum. The natives told her that she can stay on a piece of land not bigger or wider than an area which can be covered or "measured" by the skin of a cow! Elissa had no cows.
So, very cleverly, she asked the natives if she could use a small piece of a lace instead.
It is not difficult for any one of us to guess what was the reaction or the answer of the natives. Without hesitation, they granted her their approval.
Elissa asked them again whether the land must be totally covered by this very small piece of lace or measured by it. And the natives replied that she is free to use any method she prefers. To them, it did not make any sense or any difference, for this very small piece of lace she is holding in her hands will not cover or take the space of more than 10 inches of a dry land.
And Elissa began the most ingenious topographic and geodesic task of all time.
She took the Armenian piece of lace and began to loosen up each knot, one by one, until she undone all of it. Dido managed to get an extremely very long stretched thread exceeding 4 kilometers in length which she placed on the

ground in the form of an Anunnaki’s circle, thus marking the borders of her new land.
Elissa got her land and built a temple for the Anunnaki and Melkart.
And from 4 kilometers, Elissa expanded her tiny land to become the legendary city of Carthage.
The Anunnaki were pleased and changed her name to Didoon, meaning the Princess-Goddess.
Worth mentioning that the great Hannibal was from Carthage, a direct descendant of Dido.
Didoon ended her life tragically by committing suicide to avoid marrying a local prince.

Didon as the Queen of Carthage, by Andrea Sacchi.

Ruins of the ancient Phoenician City of Carthage. Carthage was established by Princess Dido, also called Didoon, Didon and Elisha.

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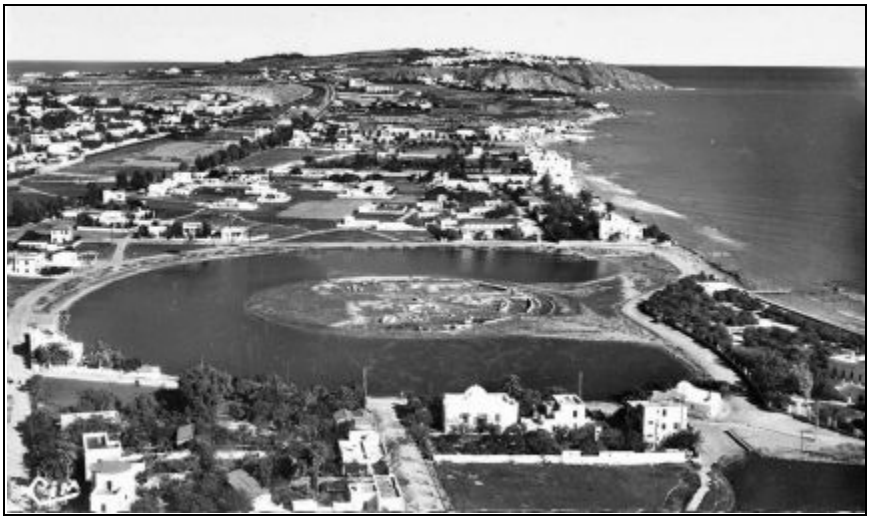

Carthage today.

Carthage underground.

Ruins of an ancient Phoenician garden in Carthage.

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Eshmun on a coin from Lepcis Magna.

Eshmun the Sydyk Eshmun was the god of the Phoenician city of Sidon, and god of health and healing. According to Sanchuniathon, Eshmun was known in his days as “Eshmun the Sydyk”, a personification of a super-being, an offspring of the Anunnaki.

In Phoenician and Arabic as well, the word Sydyk means the just, or the truthful. And the word Sydk means the truth. The Greeks identified him with Asclepius. His symbolic attributes were a snake rolling on a rod and also a snake biting its own tail, making a circle, symbol of eternity, power feeding on itself.

The throne of Ashtaroot “Astarte” at the Temple of Eshmun, in Bustan El Cheik, near the city of Sidon (Modern day Saida in Lebanon).

Temple of Eshmun in Bustan El Cheik, near the city of Sidon (Modern day Saida in Lebanon).

Eshmun Tribune.

Tau, “Taw”, “Taautus”

Tau, “Taw”, “Taautus”: Phoenician/Greek. Noun.
In the Phoenician Cosmogony, Taautus is a Greek-Phoenician name of a god from Byblos, who invented the alphabet, and became synonymous with the Egyptian Tehuti and the Greek Hermes.
The Egyptians called him Thoth, and he was represented among them as "the god of letters, the clerk of the under-world," bearing a tablet, pen, and a palm-branch.
Taautus descended on Earth to teach mankind, arts, literature and science. As Enoch, he gave the Hebrews their Torah and the Alexandrians their Corpus Hermeticum.
In Islam he was the noble Idris, the companion of the Prophet Mohammad.
The Phoenician Sanchoniathon, the world’s earliest historian wrote that knowledge and wisdom on earth began with the Phoenician God Taautus, in the Phoenician city of Byblos, (Today, Jbeil). God Taautus invented the first written alphabet, by inspiration from the gods who came to earth from the heavens. Sanchoniathon did exist, and his writings and accounts are historically authoritative and documented. Bishop Eusebius mentioned Sanchoniathon and his many writings about the Genesis, the creation of the world, planet Earth, and the first man and woman on earth, and their descendants, the early human beings “intelligent animals” in his book “Caesarea Praeparatio”.
And to back up his statements, Bishop Eusebius used the historian Philo as reference and source.
In the first two pages of the introduction of his book, Eusebius wrote: “These things being so, Sanchuniathon,

who was a man of learning, wisdom and great curiosity, and desirous of knowing the earliest history of all nations from the creation of the world, searched out with great care the history of Taautus, knowing that of all men under the sun Taautus was the first who thought of the invention of letters, and began the writing of records...and he laid the foundation, as it were, of his history, by beginning with him, whom the Egyptians called Thoyth, and the Alexandrians Thoth, translated by the Greeks as Hermes."

Tauutus as the Egyptian Thoth.

The historian Philo in his work, recognized Sanchoniathon as the world's first writer of the original story of the Genesis, and the creation of the universe, earth and mankind. The writing of Sanchoniathon are accepted by historians, cosmologists and linguists as the world's first records of the history of religions, ancient world, the chronicles of earth and the creation of the human race, long time before the accounts of Abraham and Moses were either fabricated,

written or orally transmitted to the Hebrews, to the Christians and to the rest of the world.

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Women’s ornaments worn by women from different ethnic groups and religions in Phoenicia.

Phoenician stela from Motia.

Phoenicians bringing gifts to a Persian king, bas-relief from Persepolis, 5th century B.C.

A stone carving depicting a Phoenician ship, 1st century A.D.

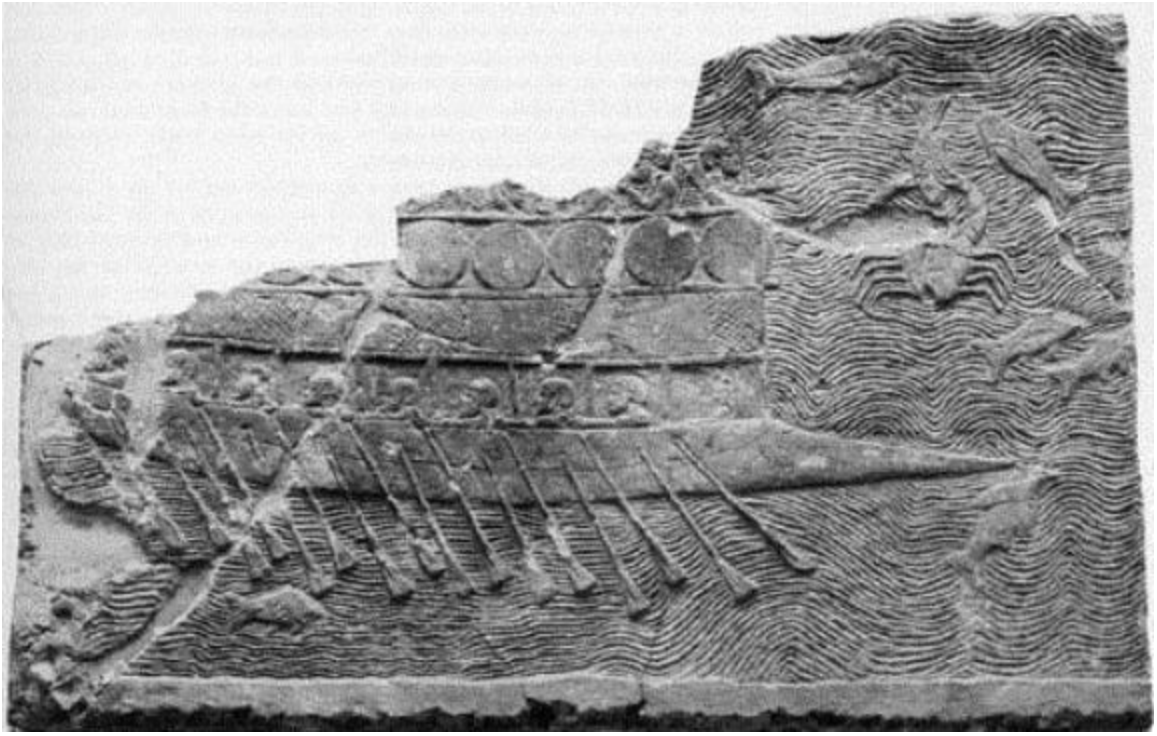
A Phoenician lady.

Ivory plaque depicting a Phoenician woman at the window, Iron Period.

Clay statuette of a pregnant woman,
6th century, B.C.

Female protome, painted terracotta,
6th century B.C.

Cosmetic spoon, carved on bone, Iron Period.



Phoenician ship, 800 B.C.

A Phoenician limestone sarcophagus lid, circa 5th-4th century B.C.

A pendant from Carthage, circa 4th century B.C.

A Phoenician bust of a princess from Tyre.

Tyre “Sour”

Triumphal Arch of Alexander the Great, in ancient Tyre. Alexander destroyed the city and slaughtered everybody in and around Tyre.

It is in Tyre that Hiram created the first order of Freemasons with the collaboration of King Solomon.
The Western statement claiming that Freemasonry was created in Europe is false, said Anunnaki-Ulema Napthali ben Yacob. He added that the world’s first Masonic Lodge was called “Hiram Lodge”. The admittance rules were

originally established by the Anunnaki-Ulema Masters in Phoenicia.

The Ulema group or brotherhood (Not the primordial Society or Circle) was created during the time of Hiram, the Phoenician King of Tyre and King Solomon’s ally.

The group included astronomers, physicians, mathematicians, artists, scientists, spiritual guides, metaphysicists, philosophers, authors, and lecturers from Sumer, Babylon, Assyria, Phoenicia, Syria, Palestine, Israel, Egypt, China, Mongolia, and Greece.

Later on in history, leading figures of the Knights of St John of Malta, The Templars, The Wise Men of Arwad, and Hiram-Grand Orient Masonic Rites’ members joined the Ulema group.

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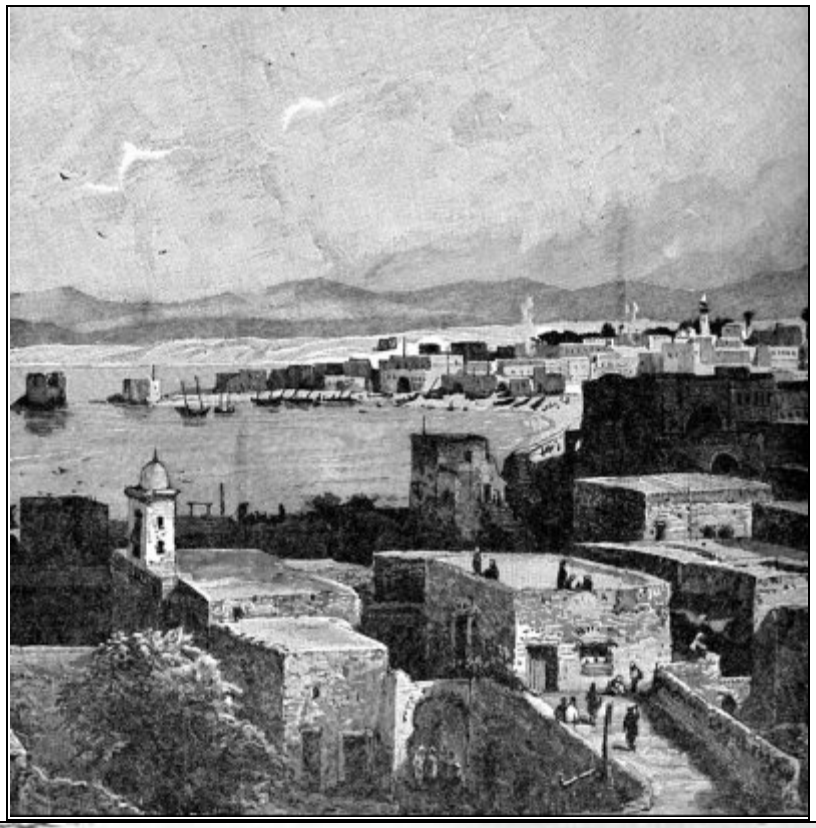
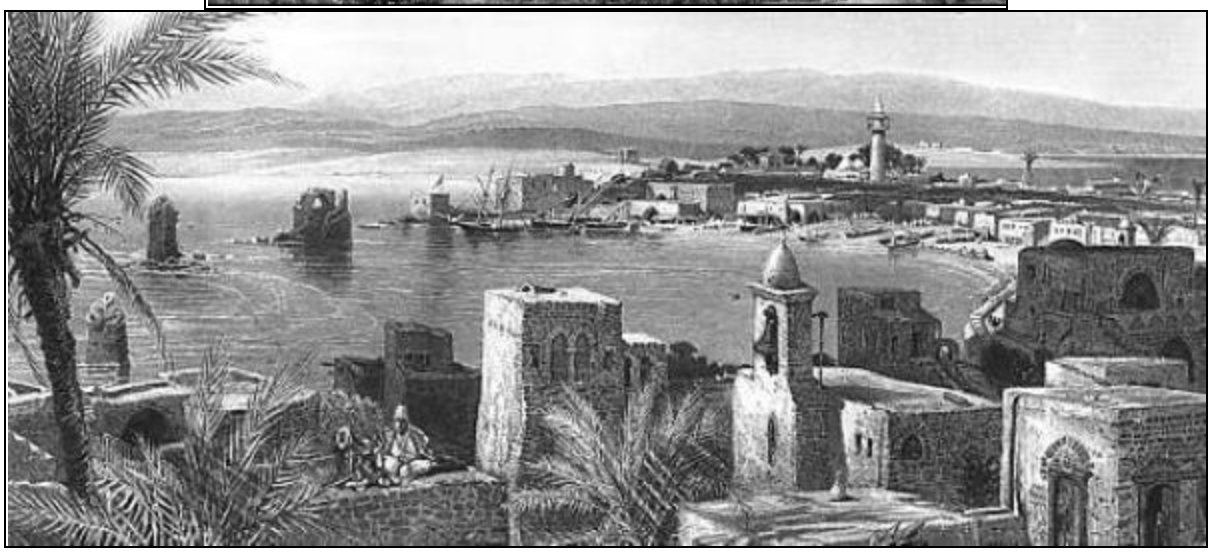
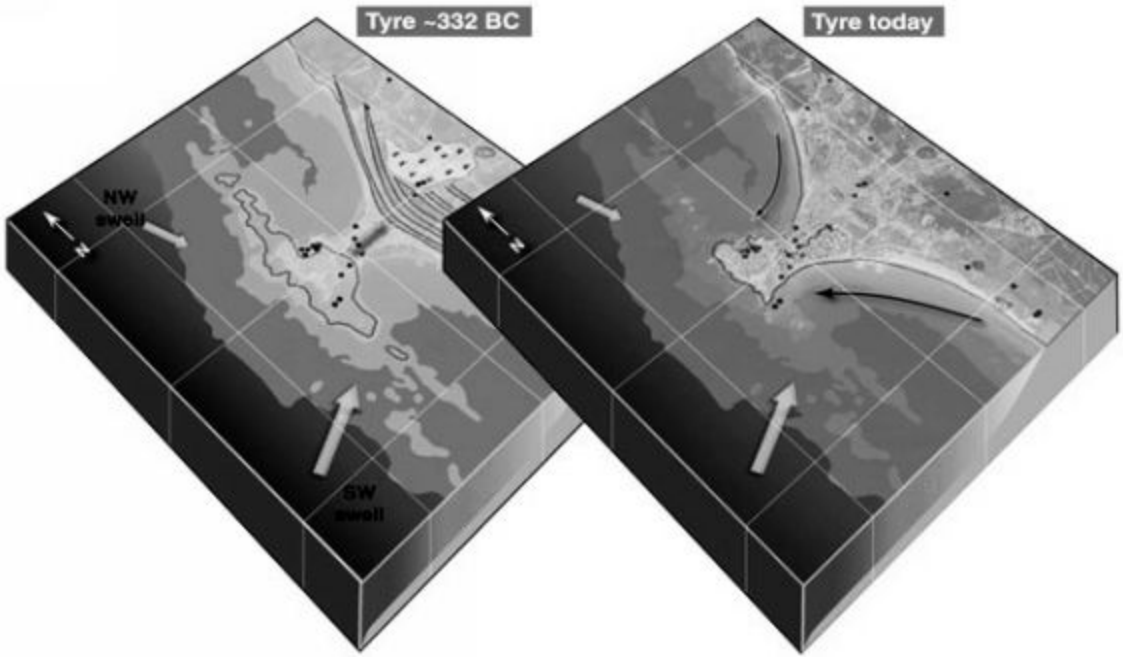
Tyre during the Islamic Occupation of Lebanon (Ancient Phoenicia).





Tyre (Sour)



Tyre as Sour, some 60 years ago. Once upon a time, Tyre was one of the most influential cities on Earth.

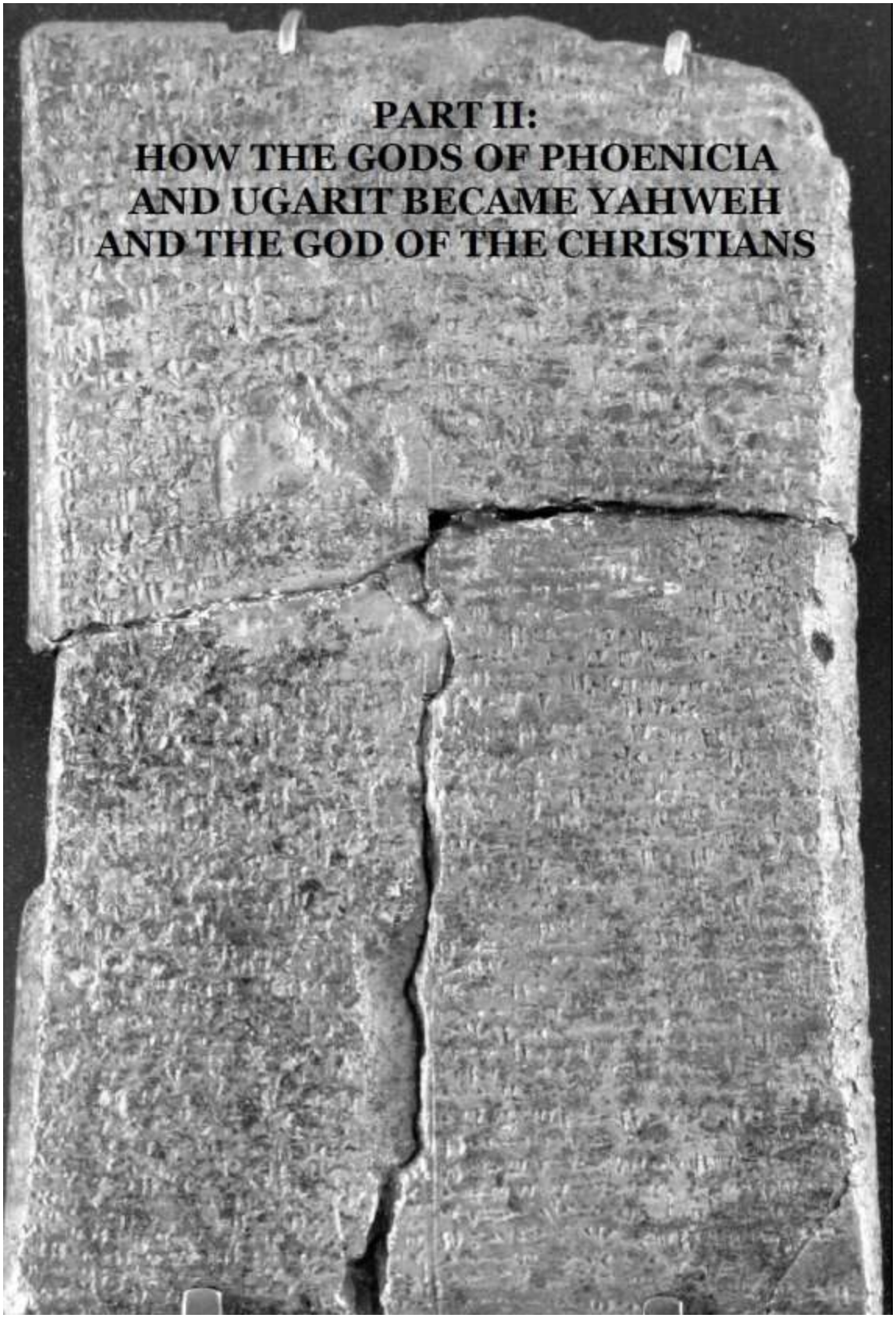
Cisterns of the ancient Tyre.

The public baths with floor heating of ancient Tyre.

The Old Tower of Tyre.

Sour today. A view of the harbor.

Ruins of an early Crusaders’ church in Tyre.



PART II:
HOW THE GODS OF PHOENICIA AND UGARIT BECAME YAHWEH AND THE GOD OF THE CHRISTIANS

Biblical stories taken from much older religions.

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97% of the Bible is pure fabrication, and almost 95% of the major Biblical stories are copied from Phoenician, Ugaritic, Syrian-Canaanite, Mesopotamian and Egyptian myths, poems, texts and stories, written centuries before the Bible was crafted.

Although the Bible is a majestic and a superb piece of literature nourished with wisdom, and conveying remarkable ethical and moral messages and lessons, the Bible is by no means, the word of God, or an original Hebraic work. And beyond the shadow of a doubt, Yahweh (Jehovah) is a recast, and an amalgam of pagans' gods ; the gods of Mesopotamia, Phoenicia and Ugarit.

Numerous historians, archaeologists, linguists, scholars and anthropology's forensic scientists agree that the Bible's most formidable and colorful stories such as the Tower of Babel, Genesis, Adam and Eve, Garden of Eden, and the Great Flood (To name a few) were taken from Mesopotamian, Ugaritic, Phoenician, Canaanite, Egyptian, Assyrian, Akkadian, and Chaldean myths, and epics recorded on ancient clay tablets and slabs, centuries before the Bible was written, and the name and the presence of God , or more exactly one God, were known to the Israelites/Early Hebrews.

In fact, the name of God "Yahweh", his attributes and extraordinary (Supernatural) powers and deeds were borrowed from pagans' gods; gods the Israelites worshiped before they "created" their own god "Yahweh", who centuries later, became the God of the Christians and the Muslims.

So is it fair and logical to assume that we are worshiping a “Pagans’ God” or more precisely an amalgam of mythical gods? You bet!

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Striking similarities between so many Mesopotamian and Phoenician epics-stories and the Jewish Bible’s stories.

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Similarityin the real name of God.

Allah’s terminology. Yahweh was a common Phoenician name: 86% of Americans think that “Allah” is the god of the Muslims, and “Allah” is not the god of the Christians; the Judeo-Christian God, that is.

Those 86% are 100% wrong!! “Allah” is an Arabic word; a term meaning the creator of the universe and mankind.

“Allah” also is a Christian word! Really?

Of course! Because the word “Allah” was used some 656 years before the Prophet Mohammad was born and before Islam came to life.

“Allah” is an Arabic word used by Arabs who were NOT Muslims, but Christians who lived in the Arab world, in the Arab Peninsula, in North Africa, in the Near East, and in the Middle East, long longtime before Arabs were converted to Islam, and years and years and years before the birth of Mohammad, and the establishment of the Islamic religion. The word “Allah” was used by the Eastern Christian priests, monks, hermits, and in the Christian mass of the Lebanese Maronites, the Egyptian Copts, the Syrian and Iraqi Syriac and Asshurian, the Roum, the Catholic literature and liturgy.

Even today, and as we speak, all Christian Arabs (To name a few: Maronites, Orthodox, Roum, Syriac, Copts, Assyrians, Armenians-Assyrians, Lebanese Armenian Syriac, and additional 13 different Christian denominations) have used and still use “Allah” as the one and only word for God.

So, “Allah” is a Christian Arabic word adopted by the Prophet Mohammad, the Koran, the Islamic religion, and the Muslims

worldwide. However, Allah as a term, as a personage (creator of the universe), and as a Christian word for the creator of the universe and maker of the human race was not created by the early Christian Arabs either; they took it from the Aramaic word “Allah”, and from the Phoenician “El”, “Baal-El”.

And so did the Hebrews and so many other civilizations and religions throughout the centuries. The Jewish-Hebrew-Judaic-Israelite Jehovah-Yahweh (Yahweh-Elohim) was the Phoenician god “El”, “El-Baal”, “Baal Hadad”, also called Yaw, Yehaw, and Yehi in Phoenician...and also was the Anunnaki-Sumerian god “El-Enki or Ea”.

The Phoenician “El” became “Eli” in Aramaic. And Jesus on the cross before relinquishing his last breath, called his heavenly father “Eli”.

On the cross, Jesus said: “Eloi, Eloi, lamma sabachthani”, or “Eloi, Eloi, lema sabachthani”; Matthew: "Eli, Eli, lama sabachthani”, that is to say, “My God, my God, why hast thou forsaken me?" (xxvii, 46). Mark: "Eloi, Eloi, lama sabachthani”, which is being interpreted, “My God, my God, why hast thou forsaken me?" (xv, 34.) The Hebrews too, used the Phoenician word “EL” as “Eli”. The plural of Eli (In Aramaic and Hebrew) is Elohim (My Gods, my Lords, and my Masters). The Arabs obliged, and the Christian and Muslim Arabs transformed “El” into: Elahi, Ilahi, Allah.

All came from the same ancient origin/source: Phoenician, and later, Aramaic. Historians, theologians and linguists agree. But what many priests, preachers, rabbis and sheiks are hiding from you – and most probably misleading you - is the origin, the primordial name and nature of the true God who became the god of their religion, and who replaced “El”, the first god, early humans came to know, meet, discover, fear and obey!

The Phoenician source:

While it was/is forbidden to pronounce the name of Yahweh in Judaism -and at least out of religious courtesy in modern

Jewish tradition- Yahweh was a common name in Phoenicia, and especially in Byblos, Batroun, Sidon, Ras Shamra, Nakoura, Tyre, and Ugarit. And it was written and pronounced in various ways, such as: a-Yehi,
b-Yehaw,
c-Yehar,
d-Yah,
e-Yehu.
Many Phoenician males were called Yahweh-this, or Yahweh-that. And a few Phoenician kings used Yahweh as part of their first names, such as: a-Yehaw-milk,
b-Yehar-baal.
For instance, in 1929, a 10th century B.C. inscription on an ancient Phoenician building built by Yehimilk, king of Byblos was found and contained the following: “May the assembly of the gods of Byblos, the king of Byblos, and Baal-shamem prolong the life of Yehi-milk…”
On another fragment of the tablet (Or slab), a passage reads as follows: “I am Yehaw-milk, the king of Byblos, the son of Yeh-ar-baal…”
Note: The name Yehi-milk is a very old word composed of two parts: a-Yehi,
b-Milk, which means king.
From the Phoenician word “Milk”, derived the Arabic and Hebrew word Malik/Malak, which also means king.
Not to confuse Malak with Malaak, which means angel in Hebrew, Aramaic and Arabic. Worth mentioning here that the words/names Yaw, Yeuo and Yaw, which gave birth to the word/name Yahweh were also found on an ancient Phoenician coin in Gaza, made during the Persian Period.
The coin had a Phoenician inscription and the image of the Phoenician sea god, then, called Yaw. Numerous historians and archaeologists have argued that the image on the Phoenician coin is indeed the image of the Hebrew Yahweh.
Additional findings revealed that the word Yahweh was used and pronounced differently by the Phoenicians throughout

the centuries. For instance, Yehi-milk was frequently used in the 10th century B.C., while Yehaw-milk was used in the 5th and the 4th centuries B.C., in various regions of Phoenicia and Syria (The Canaanite Land).

Numerous Sumerologists and Assyriologists believe that Yah (Referring to Yahweh) originated from the Assyro-Babylonian word “Ya’u”, which was the name of an Assyrian-Babylonian god, and later in history, the words “Ya’u” and “Yah” were written as ”Jah” in Mesopotamian epics, poems, and myths. While a greater number of linguists and historians argued that “Ya’u” was an alternative name and a Mesopotamian pronunciation of the Phoenician word “Yau” and/or “Wau”.

The Jewish Bible (Old Testament) confirmed that Yahweh was called Baal (Name of a Phoenician god) by some Israelites. From Hosea 2:16: “And in that day, says the Lord, you will call me, 'My Husband,' and no longer will you call me, 'My Ba'al.' For I will remove the names of the Ba'als from her mouth, and they shall be mentioned by name no more.”

In conclusion, Yahweh-Elohim, the God of Israel who became the god of the Christians and Muslims, absorbed the names, attributes, descriptions, epithets, and the glorious feats of the gods of Mesopotamia and Canaan, who were his rivals, and became the subject and theme of Israel’s prophets hysterical attacks on Phoenicia and Ugarit’s gods.

The history of ancient religions of the Middle East and the Near East revealed that Yahweh-Elohim was a colorful amalgam of earlier pagans’ gods, centuries before the Jewish Bible was written. The Israelite Yahweh is de facto, a recast/replica of Yaw, Bel, Baal of the Phoenician-Ugartic myths, and other Anunnaki gods.

Yahweh was already a holy name used in Canaanite literature, centuries before the Mosaic epoch. Yahweh is a combination of the traits and attributes of Yaw/Yam/Baal of the Phoenician-Ugaritic Myths (1500-1200 B.C.) and

Babylon’s Anuna, thousands of years before the Hebraic monotheistic religion was established.
The Hebraic scribes and writers of the Old Testament fused the Ugaritic El (Bull-El), Yaw and Baal together into the new image of Yahweh-Elohim of the Jewish Bible.

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The Phoenician words “Yehaw”, “Yehi”, “Yaw”, and “Yeuo” are the origin of the Hebrew words “Yah”, “Yahu”, and “Yahweh”.

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The Phoenician name Yehaw-milk, which was also used as Yehi, Yehaw, and Yehar which meant "Yehaw is king", as well as the name of the Phoenician/Canaanite sea-god Yaw or Yeuo gave birth to the Hebrew words Yah, Yahweh and Yahu.
The image of Yaw/Yeuo which was found on a ancient coin from Gaza, made during the Persian period of Greek artifact and craftsmanship, was in fact, the first historical image of the Hebrew God, Yahweh; a god, the Phoenicians worshipped under the name of Yehi-milk (10th century B.C.) and Yehaw-milk (5th/4th century B.C.) As soon as the Israelites destroyed the Canaanites (Syrians and Phoenicians), they ascribed all the mighty and supernatural attributes, powers, and glory of the Canaanite and Mesopotamian gods to their own and newly created “GOD” Yahweh.
And Yahweh became the one and only true god, not Baal, El, or Bel. And afterward, Christianity and Islam used the same scenario. To the Christians, Jesus became God.
And to the Muslims, Allah became the one and only god, not Jesus, Yaw, Yahweh, Baal or Bel.

The absolute truth is that the newly created Hebrew god "Yahweh" is *de facto*, an amalgam of the Mesopotamian, Egyptian, Hittite, and Canaanite (Syrian and Phoenician) gods and goddesses.

Linguists, theologians and historians of religions, easily recognized the new divine persona and attributes given to Yahweh by the Hebrews, simply by comparing the new Hebrew's attributions to their god, with the old epithets and attributes of gods Baal Saphon (Baal Hadad), El, Seth, Sopdu, Shamash, Tammuz, Anu, Enki, and Enlil.

If you compare the epithets and attributes of the Anunnaki god Marduck with those of Yahweh and Allah, you will find out that they are almost identical.

Marduck had 50 to 90 titles.

Allah has "99 Asma' Al Lah Al-Housna", which means the 99 noble names of Allah, and Yahweh is no exception.

Israelites bore the name of the Phoenician god Baal.

It is a fact that a considerable number of the early Israelites bore the name of God Baal, as did and still do, people from neighboring countries, and even in Latin America, through out the centuries.

Millions of Muslims have as a first name "Mohammad", which is the name of the Prophet Mohammad. In Latin America, the tradition continues to the present day; there are hundreds of thousands of men who are called Jesus.

So, it is not unconceivable that some Israelites bore the name of Phoenician deities such as Baal. Sons of Saul, the first king of Israel were called Baal. And as told by Hosea, Yahweh was also called Baal. But the trend of naming Israelites Baal ceased when Israel waged a war against the Ugaritic and Phoenicians when the Hebrew prophets and scribes began to feel the direct threat of the Phoenician religion to their Judaism and Hebraic religion, between 1200 and 587 B.C.

Appearances of the word Yahweh outside and before the Bible was written (To name a few).

The word Yahweh and its divine elements were found:
1-In inscriptions on Ramesses III's temple in Medinet Habu, which contained the words Yah-wa and Yi-ha, which scholars and linguists have associated these 2 Syrian words with the Hebrew word Yah-weh, circa 1400 B.C.
2-On the list of Rameses II, which was discovered in an ancient Nubian temple in Amara (Amarah). Number of listing: 93-98.
3-In the Canaanite inscription “Yah of Gat” on an ewer from the late Bronze Age, which was found in the ruins of a temple at Lachish.
4-On the “Stele of Mesh’a”, Anet 320 (9th century).
5-An archaeological excavation which revealed the names of Aramean princes from the 8th B.C., which contained the element Yau, and which was occasionally pronounced Yah.
6-In an ostracon from Kuntillet Ajrud 246, from the 8th century.
7-In the Egyptian list of names of places, which was discovered in Amon temple of Amenhotep III, located in Soleb in Nubia.
8-In the Adad and Lachish letters, Anet, 569, 322, from the 6th century.
9-In the Murashu archives from the reign of Artaxerxes and Darius, discovered at Nippur, and which contained the word Ja-a-ma (Jawa), which is associated with the divine element of Yahweh.
10-In an ancient Egyptian clay tablet referring to Ahi-Jami, the mayor of Ta’anach in Canaan. Ahi-Jami was also pronounced and written as Ahi-ja and Ahi-Yah; two names closely related to the divine status of Yahweh, at the time it was referred to and written as Ja-mi (Yah-mi). Said tablet can be found in the archives of the Museum of Cairo.
11-In an archeological find referring to Sa-rar (Also known as Seir in Edom) which historians and archaeologists have associated Yahweh with Seir and Paran.

12-In the lists of Egyptian names which contained the name and location of an ancient site in Syria, called Yah-wa, Number’s reference 97.
13-Three Amorite tablets displayed at the British Museum in 1908, which contained “Yaum-ilu”, “Ya'we-ilu”, and “Yawe-ilu”, referring to the three ancient forms of the primordial name of Yahweh as ‘Jahweh is God”. Worth noting here that “Yah”, corresponds to the Biblical “Jah” of Psalm 114:35. There is no doubt that the first component of “Ya'wa-ilu” is the name of Yahweh.
14-In the list of names at Mari, from the second millennium B.C., and Yahweh appeared as an Amorite name under Yahwi.
15-In Assyrian records: In the annals of Tiglathpileser III which included the name of Azri-Yau, who was a Syrian king. We should keep in mind that Yahweh was worshiped in Syria and Phoenicia and not just in Israel. And it was customary for Canaanite kings to have Yahwehistic names, especially in the first millennium B.C. Yahwehistic names also appeared during the reign of Sargon II.
In fact, numerous Assyrian texts and records included those names and their elements. One of those names mentioned in the Assyrian records was Yau-bidi, a ruler of Hamath.
16-In the Mari archives from the second millennium B.C. (circa 18th century B.C.) which contained names of Amorites known to be Yahweh’s names, such as: Yawiya, Yawidim, Yawium, Yawiila, Yawid, Yausib, and Yawi. Worth mentioning here, the derivation and relation of Yahweh, Yausib, Yaahwi and Yaahwi, and their causative verbal forms. Yaah-wi derived from the Ugaritic and Phoenician word “hwy”, which also appeared as “hyw” in Ethiopian, and as “hyy” in Arabic, Aramaic and Hebrew, and meant “be, to be, to become, and to give life.”
However, if could also mean “to appear, to be present, and to manifest” taken into consideration the definition and meaning of the word “yahwi” (yaahwi) in Amorite.

The two similar sentences in Amorite and archaic Phoenician-Proto Ugaritic “Yaahwi ilum” and “Yahwi ilu” mean the god who manifests himself. The word “ilu” and related elements were concurrently used as “el”, “il”, “eli”, “Ilum” (Akkadian), in Phoenician, Ugaritic, Hebrew and even Arabic, since the Arabic words “Ilahi” (My god), “Ilah” (God) and “Alaah” were used in ancient and modern Arabic. Yawi (Ya-wi) is obviously a variant of “Yaah-wi (Ya-ah-wi). Grosso modo, it is epistemologically based upon “hwy”, which is associated with the Akkadian “ewu”, the Aramaic “hwh” and “hwy”.

17-In the letter sent by Iawa-ila “Iawi-Ilâ”, the Syrian king of Tal-hayum to Zimri-lim king of Mari (circa1782-1759 B.C.)

Note: The element “iawi” of the Amorite names and the Hebrew god’s name originated from the same root, and was considered a divine name in both Hebrew and Amorite languages.

The Amorite names “Iawi-Ila”, “Iawi Abdu”, “Iahwi-Nasi”, and “Iwahi-Sibu” also appeared in the “Mari Archives”. God Nasi is a form of the word “Malik” (King). The word or term “Nasi” in archaic Hebrew is closely associated with “Elohim” (God/Gods). Numerous Orientalists, Assyriologists and Sumerologists have suggested that Yahweh should be rendered ya'wa.

18-On the 10th century B.C. inscription on an ancient Phoenician building built by Yehimilk (Yehi-milk), king of Byblos, which was discovered in 1929.

19-In late old Babylonian Texts (circa 1800-1600 B.C.) where several Amorite personal names were mentioned with a “yawi” element, such as Yawium, the King of Kish (Modern day Tall al-Uhaymir), a contemporary of Abraham who lived nearby.

Numerous scholars, Assyriologists and linguists agreed that the form “yawi” of Mari Archives (circa 1800-1700 B.C) and “Yawium” of Kish (circa 1800-1600 B.C.) among other texts from Ur and Babylon which clearly mentioned all the

elements and epistemological derivations of Yah-weh, retrace the origin of the Hebrew word/name Yahweh and Yahwehism.
And since Abraham who lived around 1800-1600 B.C. in that part of the world, it is logical to conclude that he learned about a god called Yahweh, and about “Yawi” and consequently borrowed the names and added his Biblical twist upon.

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The origins of Yahwehism.

The origins of Yahwehism are not found in the Sinai Desert-Negeb as falsely claimed by the scribes of the Old Testament. It is proven by archaeology, forensic anthropology, and philology that Yahwehism originated in, and from the Phoenician cities of Ugarit and Mari in Syria, and Ur of the Chaldees/Sumer.

The Israelites/Hebrews admitted that their ancestors were Arameans/Syrians. Deuteronomy 26:5 “And thou shalt speak and say before the Lord thy God: ‘A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous.” Other translation: Deuteronomy 26:5 (CEB “Common English Bible”): “Then you should solemnly state before the Lord your God: My father was a starving Aramean. He went down to Egypt, living as an immigrant there with few family members, but that is where he became a great nation, mighty and numerous.”

In the Pentateuch, the Hebrew scribes fused two separate and totally different stories and historical origins of two periods: a-The Bronze Age Canaanite b-The Iron Age Aramean.

In 560 B.C., the Hebrew scribes who wrote the story of the Exodus (2 Kings 25:27) were totally ignorant of the fact that their “Newly named and discovered” Yahweh, existed already under similar or quasi-similar names in much older scriptures, texts and stories from the Bronze Age, and Yahweh’s attributes were taken from the attributes and epithets of the gods of Ugarit, Mari, Sumer, Egypt and other regions of Canaan, such as Enki of Mesopotamia, Baal-

Zephon of the Hyksos, Baal-Hadad, and Bel of Ugarit, Tyre, Sidon and Byblos, and Seth of Egypt.
“The Anunnaki god, Enki survived, if at all, in new guises, under different names...If Enki and his city-state had all but disappeared, literary traditions and religious syncretism kept something of them alive.
The two traditions that formed the basis of Western civilization, Greek and Biblical, appear to know stories of Enki, in much disguised form. In one sense we are very much the inheritors of civilization in its early, Sumerian forms; but in another sense we will always have a difficult time recognizing such early debts.”-From “Traces of the Fugitive God. p.154”, and “Myths of Enki, the Crafty God” by Samuel Noah Kramer and John Maier. Oxford University Press. 1989.

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Similarity in worship: Hathor, The Lady of Byblos and the worship of the Golden Calf and Yahweh.

The Egyptian Hathor which appeared seated on a large Egyptian throne was in fact The Phoenician Lady of Byblos who was associated with the sun in Phoenicia, and who later gave birth to the imagery of the cow-sky-goddess in Egypt.
She was depicted as a golden calf and was worshipped at her shrines at Byblos, Har Timna in Arabah, and Serabit el Khadim in the southern part of the Sinai Desert. The early Hebrews at one time worshiped their God Yahweh as a Golden Calf.
It is obvious that the Jewish worship of the Golden Calf was inspired by Egyptian-Phoenician worship of Hathor-The Lady of Byblos and Canaanite rituals.

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Similarity in deity’s imagery: Phoenicia was the original source for the Hebrew Yahweh’s imagery in

the Bible and the “Cherubim Throne”.

The Phoenician gods seated on the winged sphinx thrones of Byblos (Identical to the Anunnaki-Sumerian thrones) were the prototypes of Yahweh's Cherubim throne in the Temple of Jerusalem.

The Hebrews transmuted the sphinx into angels (Cherubim). As a matter of fact, the early Hebrew Cherubim were depicted as humans with the heads of winged sphinxes. According to 1 Sam 4:4, Yahweh, the God of Israel was “He who sitteth (on) the cherubim.” In addition, many Phoenician kings (Messengers of the Gods) were depicted as divine monarchs seated on a large stone or marble throne (Circa 1200-800 B.C.) supported on each side by cherubim, and found in Megiddo, Byblos (Modern day Jbeil), Hamath and Tyre (Modern day Sour).

The most famous throne belonged to King Hiram of Phoenicia seated on a cherub throne. Yahweh also sat on a cherub throne.

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Similarity in Yahweh-Elohim and the Phoenician-Ugaritic Bull-Gods and the golden calves.

Short after the alleged apparition of Yahweh-Elohim to Moses at Mt. Sinai as a thundercloud, a Hebraic golden calf was fashioned in a Phoenician style. Apparently, there is a connection between the Phoenician “Calf” and the Israelites’ reason for fashioning their own golden calf.

At that time in history, the Hebrew god was depicted as “Bull-Calf” in the image of the Phoenician, Ugaritic and Hyksos gods, Bull-El, and Baal-Hadad of the Bronze Age. The “Bull” image or at least the “Bull” symbol played a paramount role in the early Hebrew Scriptures and beliefs.

This, became evident and unquestionable when the Hebrews used the Hyksos-Ugaritic Bull (Baal-Hadad) as symbol for their escape from Egypt.

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Similarity in Tiamat, the Genesis and the Deep.

Many of the Phoenician and Ugaritic myths and poems are a “reconstruction” and an adaptation of much older Mesopotamian poems and myths and vice versa. And the early Hebrew scribes have read those stories and added their colorful literary twist, in order to create their own Biblical stories.

For instance, The Sumerian and Akkadian clay tablets depicted Tiamat as the symbol of the salty water.

The Phoenicians associated the water (In reference to Tiamat) with “Tehom”, which means the deep.

And The Hebrews associated their god Yahweh-Elohim with the “Tehom” at the very beginning of the Genesis. The Phoenicians copied the Mesopotamians. The Mesopotamians copied the Phoenicians. And the Hebrews copied both the Mesopotamians and the Phoenicians.

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Similarity in the thundercloud imagery.

The sons of the Phoenician god Bull-El were born as bull-calves according to the Phoenician mythology. And one of his sons, the great god Baal-Hadad (Also known as Adad) is quite often depicted as a huge bull with sparkling lightning bolts surrounded by thunderclouds called the calves of Adad.

The thunderclouds, the heavy cloud, the thick darkness and the loud voice were the main characteristics of the Phoenician Bull-Gods. The Hebraic God Yahweh appeared quite often in the form of a thundercloud. And as described in the Old Testament (The Jewish Bible), at Mount Sinai, Yahweh appeared to Moses as a “Thundercloud”.

It is obvious that the Biblical thundercloud, and the voice of Yahweh as thunder were borrowed from a Phoenician mythical imagery. According to the Epic of Gilgamesh, Baal-Hadad is a god who lives in a thundercloud. According to Deuteronomy 4:11 and 5:22, Yahweh too lives in a

thundercloud. In addition, the voice of the Phoenician Bull-Gods was “Thunder”. And so is the voice of the Hebraic god Yahweh: Thunder!
This is not a coincidence, but rather a “copiage” of the much older Phoenician-Ugaritic-Mesopotamian myths. Deuteronomy 4:11: “And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud and gloom.”
Deuteronomy 5:22,23: “These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness with a loud voice...” From the Epic of Gilgamesh, “There rises from the foundation of the heavens a black cloud. Adad thunders in the midst of it...”

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Similarity in the word/name of Adam.

The Phoenician-Ugaritic word “Adm” which meant "mankind" was taken and transformed by the Hebrews into Adam, to refer to the first man created by Yahweh. Thus, the early Hebrew scribes began to use it as an eponym for mankind. The new Hebrew word “Adam” was already used by the Phoenicians, hundreds of years before the Israelites knew who Adam was, and before they learned about the nature and origin of mankind.

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Similarity in the theme of water and “Tehom”: We learned from the Babylonian myths and poems that god Ea lives underneath Earth; a region that floats over the depot (Ocean) of fresh water, and which is found in the “Apzu”, in the southern area of Babylon. According to the Mesopotamians, that region was the source and origin of all the waters on Earth.
And from that region emerged huge quantities of water in forms of streams.

This, made Ea (Enki) the lord (King) of waters, more precisely the “God of Waters” as described in the Mesopotamian clay tablets. The word Enki is in fact an attribute, a title, an adjective, because is it composed of 2 words: a-“En”, which means King or God.
b-“Ki”, which means Earth, as well as the underworld, the underground, and the land of no return.
Ea sits over a throne of fresh waters.
In the Phoenician and Ugaritic myths, Bull-El or El resides deep inside a mountain, referred to by the ancient scribes as “Tehom”, which is the source of the fresh and the salt water of the oceans, exactly as mentioned in the Anunnaki-Sumerian texts! Thus, the Phoenician god is closely associated with water, rivers and the sea, similar to Enki who lives in the watery depths of the Apzu, which also is the source of freshwater rivers and streams.
In the Bible, Yahweh also sits on a throne of fresh waters.
The throne of Yahweh is placed on the top of stream of sweet and fresh waters, from the Temple in Jerusalem, all the way to the Dead Sea.

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Similarity in Yahweh fighting the Dragon: The Mesopotamian clay tablets told us a story of God Marduk who fought and slaughtered Tiamat the dragon, in order to rule over the world.

In the Phoenician-Ugaritic story of “Baal Cycle”, the Phoenician god Baal-Hadad fought the Lotan “Tannin” (dragon), the seven headed serpent-dragon of the sea located at a close proximity to Ugarit and Israel.
The Phoenician-Ugaritic dragon story was very well-known to the Hebrews who shared their borders with Phoenicia.
In the Jewish Bible, Yahweh fought the sea’s dragon Leviathan.
Isaiah 27:1 “In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and

leviathan the crooked serpent; and he will slay the monster that is in the sea."

Psalm 74:12-14 "Yet God is my King of old, Working salvation in the midst of the earth. Thou didst divide the sea by thy strength: Thou brakest the heads of the sea-monsters in the waters. Thou brakest the heads of leviathan in pieces; Thou gavest him to be food to the people inhabiting the wilderness."

The book of Job describes in detail Yahweh's fight and the fire of the dragon. Job 41: "Canst thou draw out leviathan with a fishhook? Or press down his tongue with a cord? Canst thou put a rope into his nose? Or pierce his jaw through with a hook?

His sneezings flash forth light, And his eyes are like the eyelids of the morning. Out of his mouth go burning torches, And sparks of fire leap forth. Out of his nostrils a smoke goeth, As of a boiling pot and burning rushes. His breath kindleth coals, and a flame goeth forth from his mouth."

Unquestionably, the Biblical story of Yahweh fighting the dragon is copied from the "Baal Cycle", an Ugaritic story of god Baa-Hadad who fought against Yam. The 13th century B.C. myth (Story) of the Phoenician god Baal-Hadad told us that he fought his brother Yam, also called Nahar, to dominate Earth and to rule over the whole world, while the Jewish story was written in 586 B.C.

(Note: Some historians have claimed that the Biblical story was written between 588 and 1200 B.C.) The Biblical story of the Hebrew God Yahweh fighting Baal-Hadad is simply a reproduction of chapter two of the Ugaritic myth of Yaw (Yahweh) fighting against Baal for the domination of Earth. And the Phoenician dragon mythical story resurfaced once again in the New Testament.

Revelation 13:1 "…and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy."-100 CE.

Many of the early Israelites saw Yahweh as a subordinate to the Phoenician god El. And thus, they equated him with Baal, the Canaanite god they worshiped, and whose attributes were given to Yahweh. Yahweh was depicted as a storm-god who ruled over the waters. And Baal too, was a storm-god who conquered and dominated the waters, symbolized by a sea serpent and a sea-dragon.

The Psalms described Yahweh conquering and subduing the waters by destroying Rab and Leviathan the dragons, exactly as did the Phoenician God Baal who conquered the waters and destroyed the “Tanin”, the sea-dragon.

Thus, it is obvious that the Story of Yahweh fighting the dragon originated from the Phoenician story of Baal fighting the dragon.

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Similarity in Yahweh as father of humanity and divider of nations, and the Phoenician poem “The Cycle of Baal”: The Bible portrays Yahweh as the father of mankind. But centuries before the Hebrews “discovered” God, the Phoenicians called their god “El” (Also Baal-Hadad) the father of mankind, and his adjective was Ab-Adm.

In Ugaritic and Phoenician languages, Ab means father (Same as in Arabic and in so many Semite languages).

Adm means man, and linguistically, the word referred to Adam.

In Sumerian and Akkadian, Adam is called Adamu, a word found in the Mesopotamian myths and literature, centuries before the Hebrew Bible mentioned this word.

Ironically or coincidentally, the Hebrew word Elohim (Name of the Hebrew God in a plural form) derived from the Ugaritic and Phoenician word “El”.

It is historically and linguistically proven that the Phoenician god “EL” was the supreme god for both the early Israelites (Hebrews, Habiru) and the Phoenicians. In the Phoenician poem “The Cycle of Baal”, El is called the supreme god, the

creator and divider of lands, and Yaw is recognized as the son of El.
In the Cycle of Baal, as well as on the slab of Adoon (Adon, Adonis) we read verbatim: “El (Baal) is the supreme god, creator of nations, and Yaw is the name of my son… El, father of mankind and creator of the world…”
In Deuteronomy, 32:8, Yahweh appears to be a subordinate to El, and tells us that El-Elyon divided the world (Nations, countries, lands) between his sons, and the Hebrew Yahweh got the land of Israel as his share. Some scholars disagree. They claim that Yahweh was first worshiped by the early Israelites in Edom.
But this claim goes again common sense, historical veracity and recent archaeological findings.

*** *** ***

The Babylonian story of the Flood and the Biblical account of the Deluge were mentioned on a tablet from Ugarit: In 1960, Jean Nougayrol announced to the world, the discovery of a fragment of an Ugaritic tablet mentioning the Mesopotamian flood. It contained twenty lines and started with the following: *“When the gods counseled together,*
the flood came to the countries.”
The remaining 18 lines were similar to passages from Tablet XI (7th century B.C.) of the Babylonian Assyrian version from the library of Ashurbanipal found in Nineveh however a few sections differed from the Ugaritic tablet; here are some examples: In The Assyro-Babylonian version, Utnapishtim (The Hebrew Noah) is listening to god Ea, from his house in Shuruppak.
Ea told Utnapishtim about the Flood. In the Ugaritic tablet, Utnapishtim was not at home, but in the temple Ea who promised to save him and to grant him immortality.
However, what Ea told Utnapishtim in the Assyro-Babylonian version is similar to to what it was recorded on the Ugaritic fragmented tablet, and began in this manner: “Wall, hear!”

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Similarity in the “Cherubim Throne”:

The Phoenician gods were usually depicted as supreme deities seated on large thrones sculpted as winged sphinx.

The Hebrews reproduced identical representation of Yahweh, as the God of the universe seated on a throne of angels (Cherubim) which resembled the Phoenician winged sphinx.

The cherubim throne of Yahweh in the Temple of Jerusalem was a replica of the Phoenician sphinx thrones of Tyre, Sidon and Byblos. The 18th and 19th centuries excavations of Phoenician and Ugaritic sites and ruins in Syria and Lebanon and ancient Phoenician artifacts in Iran, unearthed various styles and shapes of Phoenician gods seated on cherubim thrones.

In 1 Sam 4:4, we read, “He (Yahweh) who sitteth on cherubim.” Worth adding that the Hebrew image of a god seated on a throne of angels was similar to the image of a Phoenician king seated on a massive throne supported by angels, circa 1200 B.C.E, as revealed to us by excavations conducted in Mediggo, Hamath, Jbeil (Byblos), Sour (Tyre) and Iran (Persia).

The most famous one is the cherubim throne of Hiram, King of Tyre and ally of King Solomon.

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“Ehyeh asher ehyeh” has no Hebraic origin.

According to the Hebrew texts and interpretation of Talmudic scholars, ehyeh asher ehyeh (I am that I am) was revealed by Yahweh to Moses at Mount Sinai. This is false because it is a fabricated speculation which appeared in a later period.

Phonetically and linguistically, it corresponds to the Babylonian Ea, Aya and Ayah, closely related to the Anunnaki god Enki. And Abraham and his father Terah being Arameans who lived in the Ur of the Chaldees in Lower Mesopotamia, have certainly heard of Ea and Aya, and

consequently changed the words and their meaning to fit and serve their purposes.

The Tetragrammaton YHWH and Ehyeh have no Judaic-Hebraic origin. They appeared in Ugaritic, Byblian Phoenician, Syrian (Canaanite) and Moabite literature and texts written many years before the Jewish Bible was crafted, to name a few: 1-Ea's declaration to Abraham.

2-As "YW", which is an archaic Phoenician-Ugaritic divine name, which appeared in numerous texts and poems found in Ugarit, Tyre and Byblos, and especially in the poem of Baal-Hadad, and inscriptions found on an ancient Phoenician edifice in Byblos (Modern day Jbeil) around 1921. And the primordial meaning was "the passionate one." Ehyeh asher ehyeh (I am that I am) is not the name of Yahweh, because its Phoenician epistemological origin is an attribute.

3-The Akkadian texts as "AWA-tu", which meant a person who reveals something important, in other words, a revealer.

4-As yahwa, and as yiha, which is the name of an ancient region in Egypt, mentioned in two passages from Rameses II-the text from Amara, Rameses III-the text from the Medinet Habu, and texts from Soleb, Amenhophis.

5-As the names of the Phoenician divinity E-Yu, also pronounced as Ieuh, Yeuh, Yah.

6-The Egyptian lists included a place called Y-h-wa, which historians, scholars and linguists identified with Seir.

In summary, the Jewish scholars and linguists failed to explain the epistemology and etymology of the Teragrammaton.

Even though, they were fully aware that their ancestors of the pre-Mosaic era used the digrammaton Ya, as an exclamation, and despite the fact that the early Canaanite and Hebrew names contained the prefix or suffix "Ya".

It is absolutely clear that in order to create their own "god", more precisely a new national Hebraic deity, they had to change "Ya" to Yahweh, and it was easily done, from

Ugaritic, Phoenician, Proto-Palmyrian, ancient Aramaic and Nabatean, and Syriac to Hebrew. And to add credibility to this transition, they equated it with the Hebrew verb “Hayah”.
Thus, "Yah-weh" and the verb “Hayah” (to be) were transmuted into a pseudo Hebrew etymology to offer us a new definition of the Teragrammaton: “The One Who causes to be”, as well as “He Who brings things to pass.” And it worked like a charm!!

*** *** ***

Similarity in Daniel.

The Biblical story of Daniel was taken from a north Canaan poem dated 1500 B.C. Several texts were found in Ugarit, Amrit, Egypt, and Byblos (Modern day Jbeil), and numerous passages referred to Phoenician-Ugaritic Gods, such as Danel, who was transformed into the Biblical Daniel by the early Hebrews.
Danel (Prototype-original historic and mythological source of the Biblical Daniel) is an Ugaritic-Phoenician-Hebrew noun, derived from the archaic Ugaritic word Dnil, which means just.
Danel was an Ugaritic-Phoenician king, also known as king of the Haranamites, mentioned in the Aqhat Epic.
In the eyes of his contemporaries, Danel was semi-divine and a sage. He was known to them as Ghazir and Yadinel, which mean either “God judges” or “God’s judge”, and as such, he was called the righteous judge who defends the rights of women, widows and orphans. It is obvious that the Hebrew Daniel is a copy of the Ugaritic-Phoenician Danel (Dnil).
However many Jewish historians disagree.

Tablet of the Epic of Danel.

The Ras Shamra texts.

Similarity in Psalms, 18, 19, 147-148 and Babylonian Hymn of Bel.

In this hymn to god Bel (Enlil in Sumerian) of Nippur, the Babylonian scribe (Poet) acknowledged the supreme power of his god as a “Creator God”, a god with “Power to restore life”, a “God of heavens, plants and everything on Earth”, and as a “Shepherd”; attributes and descriptions given to Yahweh in Biblical texts.

The Hymn to god Bel is strikingly similar to the Biblical text. Please refer to the “Cuneiform Texts from Babylonian Tablets”, British Museum X, 10.

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Similarity in Keret's bride and Sarai: The Phoenician Ugarit Epic of Keret told us the story of the capture of a bride of King Keret's bride by another king.This myth later became the Helen of Troy's story, as well as the story of Abraham's wife Sarai who was taken by the Pharaoh.

Genesis 12:10-20. Genesis10: "Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe.

Genesis 11: "As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are."

Genesis 12: "When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live."

Genesis 13: "Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."

Genesis 14-15: "When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace."

Genesis 16: "He (The Pharaoh) treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels."

Genesis 17: "But the LORD inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai."

Genesis 18: "So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife?"

Genesis 19: "Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!"

Genesis 20: "Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

Similarity in the story of Samson:

The story of Samson was taken from the Babylonian and Canaanite story of Shamash, the sun god. It is not by any

means a Hebraic story, since it is found in many mythologies, and most notably in the Oedipus story.
Samson was almost identical to the Greek Herakles. Some linguists have suggested that the word Samson derived from the Hebrew word “Shemesh”.
But we know very well that the Hebrew word “Shemesh” derived from the Sumero-Akkadian “Shamash”.
And the archaic Ugaritic word “Shem” or “Shema”, which mean sun. The word/name "Samson" was a very common name in the lands of Canaan. As a matter of fact, the name Samson appeared on 14th century B.C. Ugaritic slabs, unearthed in 1929 in Ugarit. And a Phoenician-Ugaritic coin was found in Ugarit (Syria) and Tell Qasile (Palestine) bearing the face and name of Samson with an inscription in an ancient Byblos script.

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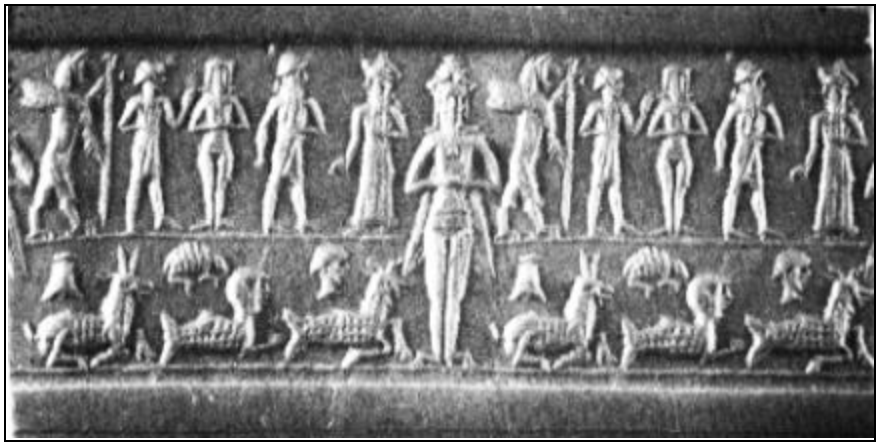
For the Record

Lili, Lilit



Lili, Lilit, Lilith
The mythical Phoenician goddess Lilit with bird features in the center, has been identified with Lilith. 2,000-1600 B.C. Isin Larsa. Old Babylonian period. Hematite. Cylinder seal. Mesopotamia.

Lili, “Lilit”, “Lilith”: Phoenician/Hebrew. Lilitu in Old Babyblonian/Mesopotamian.
Lilith is probably one of the most maligned entities in the Judeo-Christian mythology, and the myriad legends about her demonic nature, attacks on children, evil sexual designs on men and intent to hurt women, especially new mothers, would not endear her to anyone.
None of these have any basis in reality.
She has often been confused with Aruru, an Anunnaki who was involved in the creation of the seven prototypes of early humans. But like the other legends regarding Lilith, it is totally untrue. Since in Hebrew the name Lilith can be interpreted as an owl, she was sometimes associated with

the Greek Goddess Athena, whose personal animal was the owl.
But this is completely unrelated and coincidental.
Her name, in reality, is associated with the flowering tree Lilac, and with another unidentified blue and fragrant flower that opens only when the temperature, moisture level, and light are perfect. It was said that she was Adam's first wife, and that she refused to stay with him, defying God and the angels who went to her as his messengers, trying to persuade her to behave.
Since Yahweh was not part of the creations of humans, and we equate Yahweh with God, this is another myth that would not hold. It was said that she told the so-called Fallen Angels to not bow to Adam, who in her opinion was not worthy.
Since the term we use for the entities we refer to as the "Fallen Angels" is a misuse of the name of the Anunnaki themselves, as "Anakim" or "Nefilim," it is quite unlikely that anyone had the slightest intention of bowing to Adam in the first place.
Lilith was the first woman created by the Anunnaki.
So what is the real story of Lilith?
Who is this elusive person so hated by all religions?
And if she really had so much to do with God and Adam, why was every trace of her removed from the Bible, only to surface later in the legends?
The plain facts are simple – Lilith was the first woman created by the Anunnaki. Those of us who are interested in the Anunnaki creation of the human race are aware of certain facts, but for newcomers to the field, I would like to mention a few points regarding the creation before I start discussing Lilith herself.
It has been established that the Anunnaki were not the first to experiment in the creation of intelligent, or almost intelligent life on our planet. –From the book "Anunnaki Who's Who", co-authored by M. de Lafayette and Dr. Anbel.

Phoenician Lili amulet A plaque depicting a sphinx-cherub creature/wolf with Phoenician inscriptions, found in northern Syria "Hadattu", circa 7th century B.C.
The inscriptions read:
May her (Lili) womb be opened
and may she give life (birth) When the sun rises.

Jezebel

Jezebel: Phoenician/Hebrew. Noun.
A Phoenician princess, daughter of Ethbaal, king of Sidon, wife of Ahab, son of Omri, king of Israel.
Jezebel is one of the most hated women in the Bible, made to look viscous and domineering, invariably in control of her weak husband. Her name, to this day, stands for any wicked woman, and she is so greatly despised that her death is described by the writers of the Bible as is they were joyfully writing a graphic horror scene.
In addition, she is described as the mortal enemy of Elijah the Tishbite, who had later become one of the most beloved figures in Judaism, a folk-hero and almost a demi-god in his ability to perform miracles, in addition to being an immortal.
Ahab, who in reality was an extremely successful ruler, is regarded as a villain since he participated in religious practices that were forbidden to the followers of Yahweh.
To understand all that, and to be able to separate myth from reality, one must remember the relationship between the writers of the Bible and Yahweh.
When one studies the real creation stories, we know that humanity was created by a group of Anunnaki who had set up a station on earth for this purpose. Some of the names of these Anunnaki are known – such as Marduchk, El, Anath, and Inanna – and Yahweh was simply one of that group of scientists.
After they had completed their mission, the names of these Anunnaki remained in the memories of humans and later given to groups of local gods, some in Mesopotamia, some in Egypt, some in Canaan, and the sagas of each nation was

full of songs of praises to the individual gods and goddesses. Yahweh took precedence for the Israelites, and the entire Bible is one song of praise to him.
Naturally, he had to either be the only God, or at least the most powerful one, and the other entities, or to be precise, the other Anunnaki, must be forgotten.
Therefore, in the story of the struggle between Jezebel and Elijah, everything is colored by religion, though not necessarily the religion as practiced at the time of their story. Rather, it is the religion of the writers of the Bible, which took place hundreds of years later. Incidentally, the words God and Yahweh become interchangeable in the Bible, since Yahweh is, to the writers, the only God.
The Phoenicians lived on the coastal plain of the area which today is called Lebanon. Their major cities were Tyre and Sidon. They were a highly advanced nation, skilled, affluent, and thriving as traders and seafarers of the Mediterranean and even further, according to a growing number of archaeological finds in many distant lands.
They had much in common with the Israelites, the language was so similar that individuals from the two natures could easily converse, and King David, and his son King Solomon, had close ties with the Phoenicians, both personal and business oriented. For example, King Hiram of Phoenicia was instrumental in the building of the Temple to Yahweh which Solomon constructed.
What is most noteworthy in this story, though, is that the Anunnaki used Phoenicia as one of their earliest stations on earth, where they had done much of the genetic work when creating humanity, using Anunnaki DNA to a significant extent in their experiments. There is a large number of people there to this day who have strong Anunnaki DNA – and there is no doubt that the Phoenician rulers, including Ethbaal and Jezebel, had such a genetic makeup.
King Ahab was the seventh king of Israel after the split of the monarchy, reigning for 22 years, 874-53 B.C. An

excellent ruler, he consolidated the dynasty founded in the Northern kingdom by his father Omri by using the same principles. He had a good relationship with the southern kingdom, Judah, kept the Aram-Damascus enemies at the north-east as much as possible under control, created a favorable and thriving climate for commerce, engaged in extensive building program, and renewed the partnership with the Phoenicians that had started with King David and King Solomon. He had made an alliance with King Ethbaal, and even married his daughter, the princess Jezebel.

She was a remarkable woman, independent, strong, a true princess who knew her own worth. Reading the chapters devoted to her, the careful reader can see that even the hostile attitude of the Bible writers could not hide these facts. What they held against her is the issue of religion. It seems that on her marriage, she brought the worship of Melkart and Ashtoreth (Astarte), and maintained four hundred and fifty prophets to Baal in Samaria, the capital of Israel. She constructed a temple in the palace proper, and apparently had her husband approve and join the worship of the Phoenician gods.

This was entirely normal and always took place whenever a foreign princess became a queen in the country of her new husband. It is very unlikely that the population of Israel cared about these activities – since it is very well known that many of them worshipped these same gods anyway.

The Bible, however, maintains that there was a huge opposition to Jezebel's worship of foreign gods, lead by the prophet Elijah the Tishbite, who came from the Gilead, across the Jordan River.

Elijah was obsessed with Yahweh worship, or at least this is the way it seems to be.

It is also possible that the writers of the Bible, who certainly were obsessed with Yahweh as well, may have greatly exaggerated the violence of his behavior. For violent he certainly appears to be. To put it plainly, he is depicted as a

mass murderer who is willing to kill hundreds of people for his beliefs.

The biblical Elijah has nothing to do with the later figure that appears in Medieval Judaism – the kindly miracle worker, the one who visits every house in Passover, the one who protect the newborn during circumcision.

That was added much later by the great story tellers of Judaism. In the Bible, he is a wild-looking man, half starved, wandering the country and usually running for his life. His belief that Ahab is angering God led him to endanger his own life recklessly many times, during a feud that had lasted for decades.

During the first confrontation, Elijah, angered by the fact that Ahab worshipped other gods, came to warn him that God is angry and would smite Israel with a drought. He predicted doom for the house of Ahab, and of course, after such a prophecy, had to escape the wrath of the rulers. Two years later, Elijah returned to further harass the king, who referred to him as “the troubler of Israel.”

Elijah of course explained to the king that he was the one to trouble Israel, because God was so angry by his actions. To settle the issue once and for all, he requested a confrontation with the four hundred and fifty prophets of Baal, to be witnessed by a crowd.

It is hard to explain why the king would allow such nonsense, but he seems to have been somewhat intimidated by the wild man, or perhaps he was torn over his own religious beliefs, and so he had allowed it. The well-orchestrated confrontation took place on Mount Carmel, and everything was done the way Elijah requested. Two altars were created, sacrifices were brought, and the competition was about prayer. The meat would be put on each altar.

The priests of Baal would ask their god to send fire to burn it, and Elijah would pray to God to send fire to his altar. Whoever sent the fire was to be declared the true God.

Elijah did not start praying right away. He gave the priests time to pray all day, which they did, and as usual, the prayer did not work and fire did not descend from heaven to their altar. Elijah, while this was going on, built a special altar with twelve stones (representing the twelve tribes of Israel), dug a trench under it, and very likely created some kind of a mechanical trick that no one was aware of.

When the specialized altar was built, he asked people to pour water all over the arrangement, enough to fill the trench. He then prayed to God and instantly fire descended from heaven and burned the meat.

The crowd, frenzied by what looked like a miracle, was ready to act. The people were goaded by Elijah to drag the priests of Baal to the river in the valley below, and murder the entire group.

The Bible, still entirely on Elijah's side, claims that a long-lasting drought broke instantly, and the rains fell heavily. Ahab did not try to capture Elijah, but returned to the palace and told the story to Jezebel, who was, naturally, furious about the murder of her priests. She tried to capture Elijah and put him to death, but he escaped to the desert and survived there until the notorious event of the vineyard of Naboth took place, when he saw fit to emerge again.

The story of Naboth probably never happened. It has the ring of a folk tale and does not make sense. Apparently, a man called Naboth owned a vineyard next to Ahab's and Jezebel's winter palace at Jezreel, a town in the Valley of Jezreel. Ahab wanted it and asked the owner to sell it to him, but the owner refused since it was in his family for generations.

According to Israelite law, the king could not force the sale. When Jezebel noticed that the situation upset Ahab, she supposedly took the matter into her own hands, and wrote,

in the name of Ahab, to the leaders in Jezreel, accusing Naboth of blasphemy against God and the king.
She supplied the evidence of two false witnesses. Naboth was to be stoned, and the property, as was the law in such cases, transferred to the king.
It seems unlikely that Naboth would dare to refuse a king's request in the first place. It is even more unlikely that the queen would go into such detailed plot instead of simply sending someone to kill Naboth. It seems unlikely that the leaders of Jezreel would believe that the king or the queen would care about blasphemy against Yahweh when they had been engaging with such worship themselves.
But that is the story, and it explains why Elijah would return to the palace. He did that, and prophesied that the king and queen would be destroyed by God and that Jezebel would be eaten by dogs in Jesreel.
Ahab was apparently scared and immediately repented, so Elijah declared that God decided, with a logic very hard to understand, that he would leave Ahab alone and punish his successor (whoever he was to be, and may become a great Yahweh worshipper, but such is the logic of the Bible). It seems that Jezebel did not pay much attention to Elijah's ranting.
Some years after these events Ahab was killed in the war, trying to regain a city from Aram-Damascus.
First his son Ahaziah succeeded him, and then, when Ahazia was injured by a fall, Ahab's second son Jehoram became king.
But Elijah would not leave them alone. Determined to destroy the house of Ahab, he finally influenced an army commander named Jehu to rebel and murder King Jehoram, then seize the throne, with the intention of annihilating the house of Ahab. Jehu, a strong Yahweh worshipper, proceeded to the palace.
Jezebel, already an older woman, knew they were coming to get her, but she did not show fear. She stood proudly at her

window, her face made up, her hair elegantly done, and mocked Jehu as he approached the palace.
Jehu shouted to the household servants to kill her by throwing her out of the window, which they immediately did. Jehu entered the palace, and after resting and eating, he told his servants to bury Jezebel (since she was the daughter of a king) but the servants only found her skull, hands and feet.
Jehu declared that this was the fulfillment of Elijah's prophecy that the dogs would eat Jezebel. Jehu proceeded to destroy every member of the house of Ahab that he could find.
This, according to the Bible, was the end of the Phoenician princess and queen of Israel, but not of Elijah. Apparently, he was to be rewarded. While walking with his disciple Elisha, a chariot of fire and horses of fire came from the sky and separated them. Elisha then clearly saw that his master went up by a whirlwind into heaven.
Was that really a reward?
Was that Yahweh, taking care of His beloved prophet who stood for Him and defended His glory?
Did He give immortal life to Elijah?
Well, since Yahweh was actually an Anunnaki, not a god, he was by then engaged elsewhere and no longer personally interested in who worshipped whom, but it seems that other Anunnaki intervened, finally, in the insane behavior of an individual who caused more damage than he was worth.
Further study shows that the whole story of Jezebel, Ahab, and Elijah is entirely incorrect. The people of Israel were comfortable and thriving under the tolerant rule of a good Israelite king and his Phoenician wife.
No one really cared, at this time, if Yahweh was the only God – except, of course, the fanatics, such as Elijah. It is much more likely that Elijah, after devising some trickery at the altar, caused a number of priests to be killed by a mob (not

the whole four hundred and fifty, that is absurd) and was hunted by the authorities.
It is possible that he went on doing as much damage as he could – and that he managed to get away and be hidden by his accomplices, such as the widow who is mentioned in one of his miracle making stories, and that finally, the Anunnaki who were watching over the excellent relationship between Phoenicia and Israel and attempting to create a joint country that would give the region great benefits, got tired of the fanatic prophet and decided to put an end to his activities. Elijah was indeed taken by a chariot of fire into heaven – that is to say, removed by an Anunnaki space ship and either mercifully killed or taken away to where he could do no further damage. But the house of Ahab was no more, and the tolerant regime that would have enhanced the whole region was at an end.
It is a great pity that Jehu, who wanted to consolidate his own thrown, would put an end to the hopes of such a merge by destroying the great house of Ahab – but it is not the first time, nor the last, that a religious fanatic destroys a regime which is much better than his own, and at that time in history, it was common for a ruler to destroy the house that preceded him. -From the book “Anunnaki Who’s Who”, co-authored by M. de Lafayette and Dr. Anbel.

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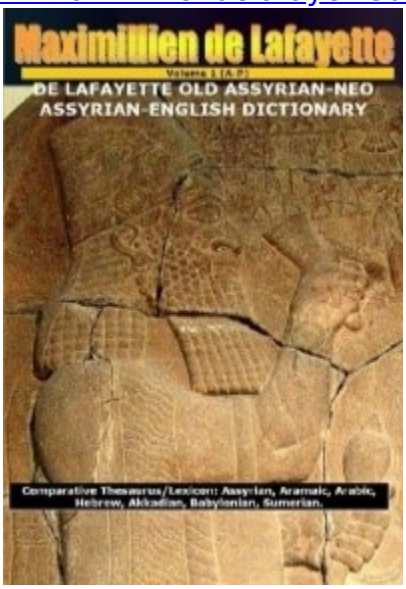
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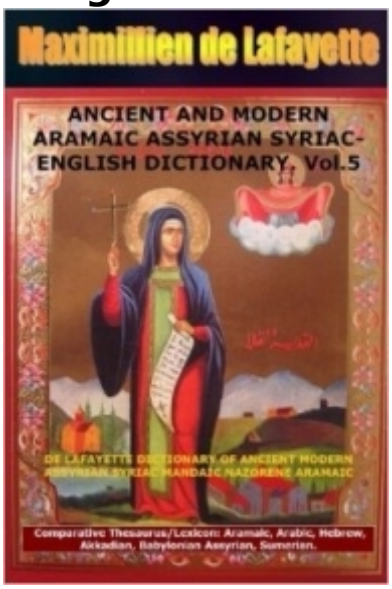
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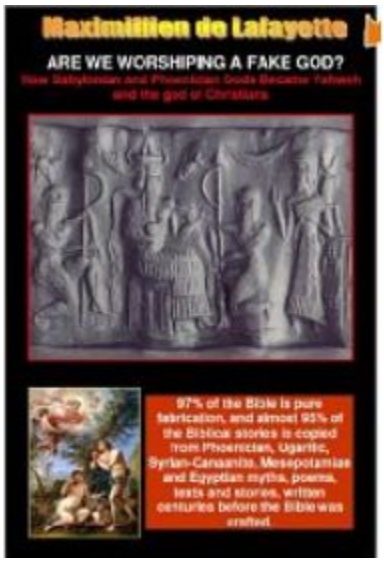
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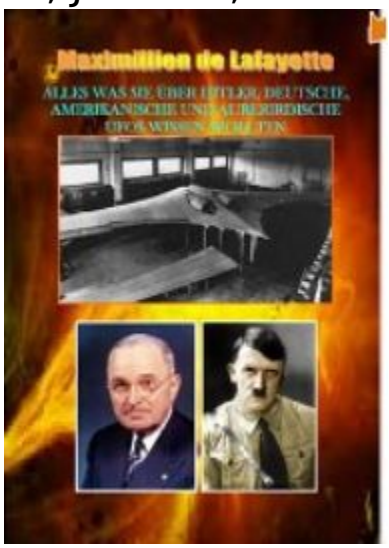
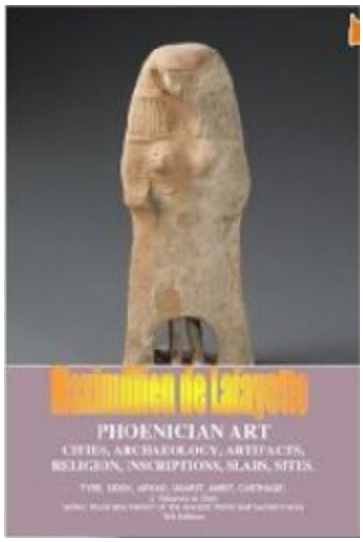


Alles, was sie über Hitler, deutsche, amerikanische und außerirdische ufos wissen wollten



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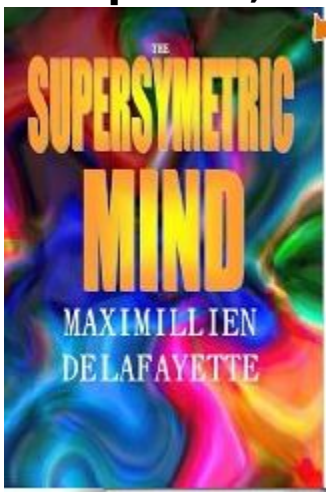

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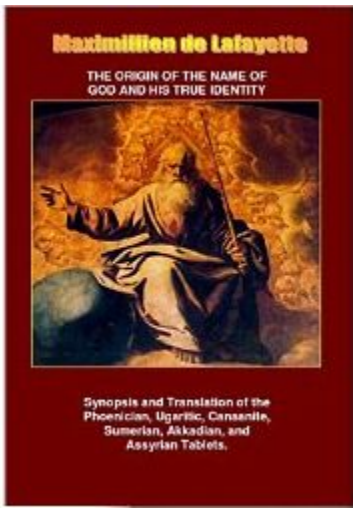
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THE ORIGIN OF THE NAME OF GOD AND HIS TRUE IDENTITY
Synopsis and Translation of the Phoenician, Ugaritic, Canaanite, Sumerian, Akkadian, and Assyrian Tablets.

THE ORIGIN OF THE NAME OF GOD AND HIS TRUE IDENTITY. Synopsis and Translation of the Phoenician, Ugaritic, Canaanite, Sumerian, Akkadian, and Assyrian Tablets.

The name of God “Yahweh”, his attributes and extraordinary (Supernatural) powers and deeds were borrowed from pagans’ gods; gods the Israelites worshiped before they “created” their own god “Yahweh”, who centuries later, became the God of the Christians and the Muslims.

So is it fair and logical to assume that we are worshiping a “Pagans’ God” or more precisely an amalgam of mythical gods? You bet!

And this is exactly, the delicate, fragile and controversial topic we will be exploring, discussing and explaining in this treatise.

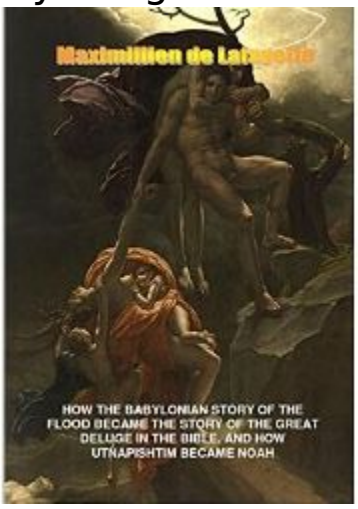
If you are fanatically religious and you believe every word in the Bible, and all the stories rabbis, sheiks, Imams, bishops and priests tell you, then, do not read this treatise, because it could disturb you, and lead you to believe that it was written to discredit your faith and your beliefs in the Jewish Bible, the Torah, Talmud, the Christian Bible (New Testament), Jesus, the Christian Church, the Koran, and the Prophets. And this is not the case at all.

The conclusions are based upon linguistic, historical, geographical, and archaeological facts and irrefutable

findings, scrolls and inscriptions written centuries before any organized religion was established on Earth, and the word “GOD” was ever pronounced by or known to mankind. Vital and most important questions we must address and answer:
a-God’s true origin.
b-Where did he come from?
c-What is his real name?
d-How and why did Abraham, Moses, early believers, tribes, scribes, prophets, and others unintentionally or willingly change and/or misinterpret God’s name or names?
e-How many names God had at the time, Abraham, Moses, and other prophets met him?
f-In what original language, his name was written?
What and how it was written?
And how it was translated in Greek, Latin, French, English, Spanish, etc.?
g-How did God himself pronounce his name?
h-Who heard God first?
i-When and where did the term or word “God” appear the first time in the history of humanity?
And what did it mean at that time; the very first time it was pronounced, used, and later put in writing?
Did the meaning change? No? Yes? Why?
j-Any relation to the Anunnaki, the Ancient Gods, the Sumerians, the Phoenicians, the extraterrestrials?

From the content:
• The real name of God.
• Allah’s terminology.
• Yahweh was a common Phoenician name.
• The Phoenician source.
• The Phoenician words “Yehaw”, “Yehi”, “Yaw”, and “Yeuo” are the origin of the Hebrew words “Yah”, “Yahu”, and “Yahweh”.
• Israelites bore the name of the Phoenician god Baal.
• Appearances of the word Yahweh outside and before the

Bible was written (To name a few).
• The origins of Yahwehism.
• Phoenicia was the original source for the Hebrew Yahweh's imagery in the Bible and the "Cherubim Throne".
• Yahweh-Elohim and the Phoenician-Ugaritic Bull-Gods and the golden calves.
• Yahweh, and Ea/Enki create a spring in the Garden of Eden.
• Yahweh fighting the Dragon.
• "The Most High" epithet.
• On Monotheism.
• Epilogue: Quotes from leading scholars, authors, Sumeriologists and Assyriologists.



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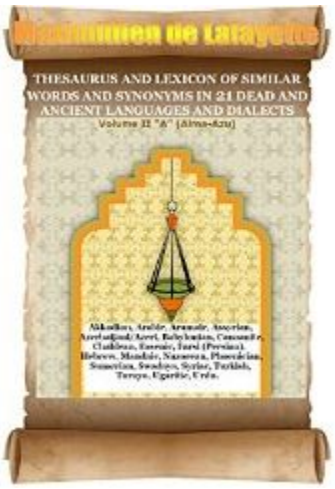
Utnapishtim Became Noah



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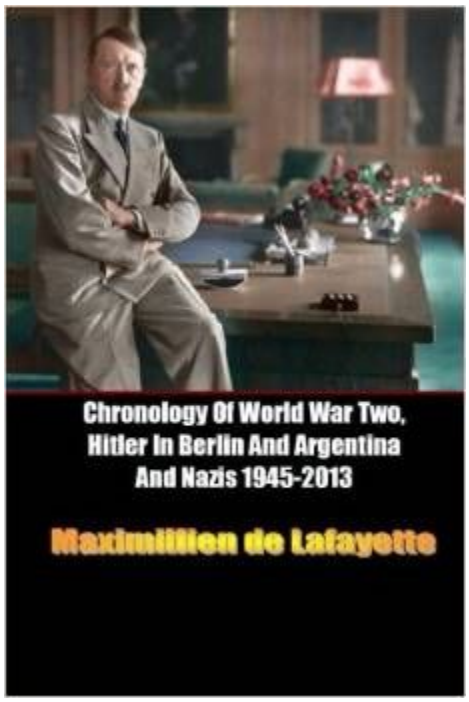

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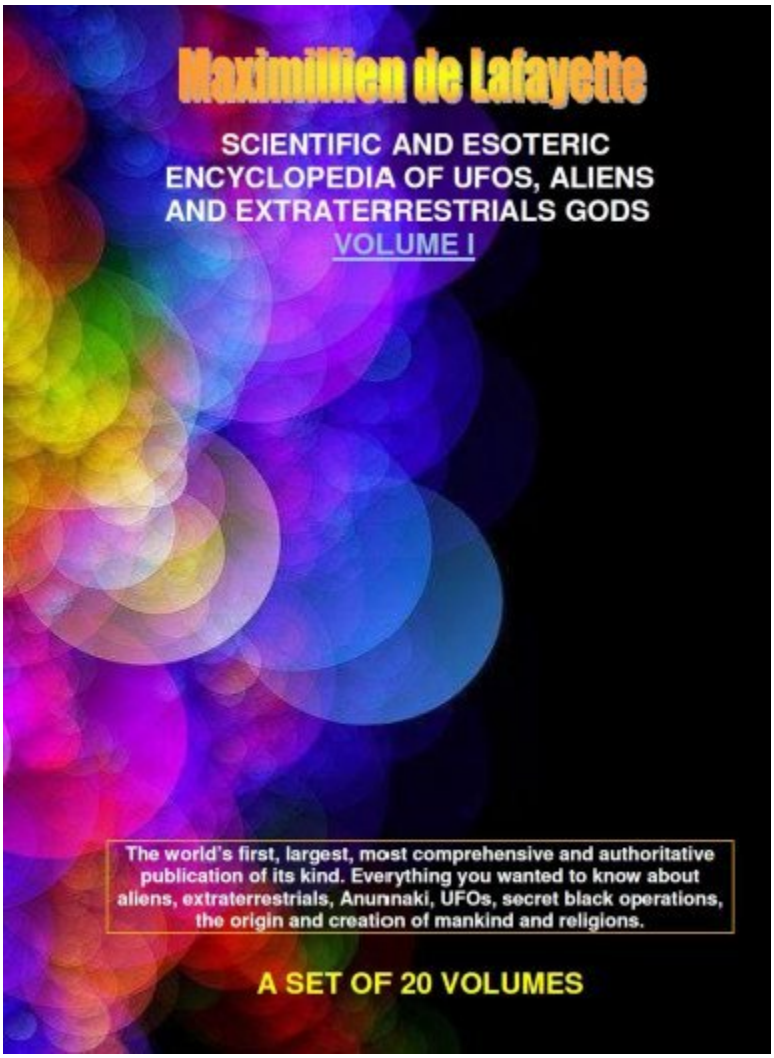
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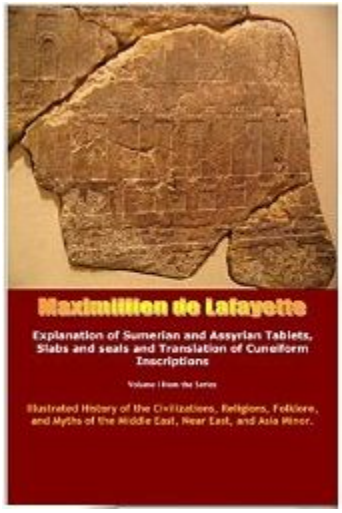
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Explanation of Sumerian and Assyrian Tablets, Slabs and seals and Translation of Cuneiform Inscriptions
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It was said, "A picture is worth a thousand words." True, very true! But what if a picture is hard to understand or does not explain what we are looking at?

This happens quite often in the vast literature and history of ancient civilizations. Especially, when the inscriptions on or under the pictures or illustrations are written in a language we do not understand, such as Cuneiform, Ugaritic, Akkadian, Sumerian, Phoenician, and similar writing systems of the ancient Middle and Near East.

In addition, there are thousands of slabs, cylinder seals, tablets, and obelisks of ancient and/or vanished civilizations, which are hard to decipher.

And in many instances, no pertaining inscriptions or texts were ever provided to explain what the statues, figurines, slabs and tablets represent.

To fully understand the scriptures, texts, epics and literature of Mesopotamia, Sumer, Assyria, Chaldea, Phoenicia, Ugarit, and the Anunnaki, one must become familiar with the meaning (Hidden or revealed) of the inscriptions, the symbolism camouflaged in intricate details, and the religious-artistic-philosophical nuances of the art of the era.

This requires authentic description, translation and explanation of:

- Ancient symbols
- Archeological finds
- Maps
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- Cuneiform inscriptions and writings
- Statues and figurines
- Carving/Illustrations/Drawings
- Familiarity with historical sites, ruins, and cities
- Linguistic analogies
- And a perfect knowledge of the ancient languages and dialects of the ancient civilizations of the Near East, and the Middle East.

This book was written in order to deal with and to explain all these concerns, and above all to provide the readers with sufficient guidance, translation and explanation of major archeological finds, ranging from a figurine to a massive monument. The book was written by an expert linguist, who authored several dictionaries of ancient and dead languages.

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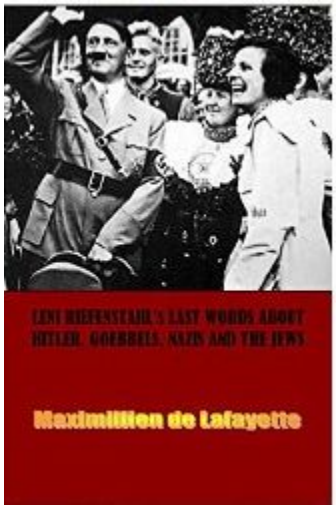

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A candid interview with her reveals the true identity of this extraordinary woman, whether you like it or not. Leni spoke about her passion for cinema, Hitler's double, Hitler's escape from Germany, the dreadful Goebbels, and how she was harassed by her military interrogators, her pain, and imprisonment.

From the contents:

* Interview with Leni Riefenstahl
* A secret airplane capable of flying 6,000 kilometers non-stop
* Leni: Traudl Junge was in the bunker, but she saw nothing
* I have never never never denied the hideous acts and crimes committed by Hitler
* Leni: The Americans needed German scientists, Nazi or not Nazi
* Hitler never trusted intellectuals
* Many of Hitler and Goering's friends were Jews
* Leni: All politicians and heads of state are hypocrites
* Leni: Germany needed the Vatican and vice versa. Everything started with the Reichskonkordat

* Leni: Goebbels knew exactly what kind of films Hitler liked and disliked
* Hitler's 4 biggest mistakes
* About Leni Riefenstahl
* Some facts and for the record
* Leni's quotes
* From the album
* Junge: Hitler was always spontaneous and fast
* From what she said about Hitler's gun shot
* My interview with Zarah Leander, the Diva of the Third Reich
* Zarah Leander: Hitler did not commit suicide
* My interview with Simone Signoret
* Simone Signoret: Hitler had at least 5 doubles...Germans and one Austrian
* Goebbels trained at least 4 doubles for Hitler and two women as doubles for Eva Braun
* On Hitler's doubles and leaders' doubles
* Hitler's four identified doubles

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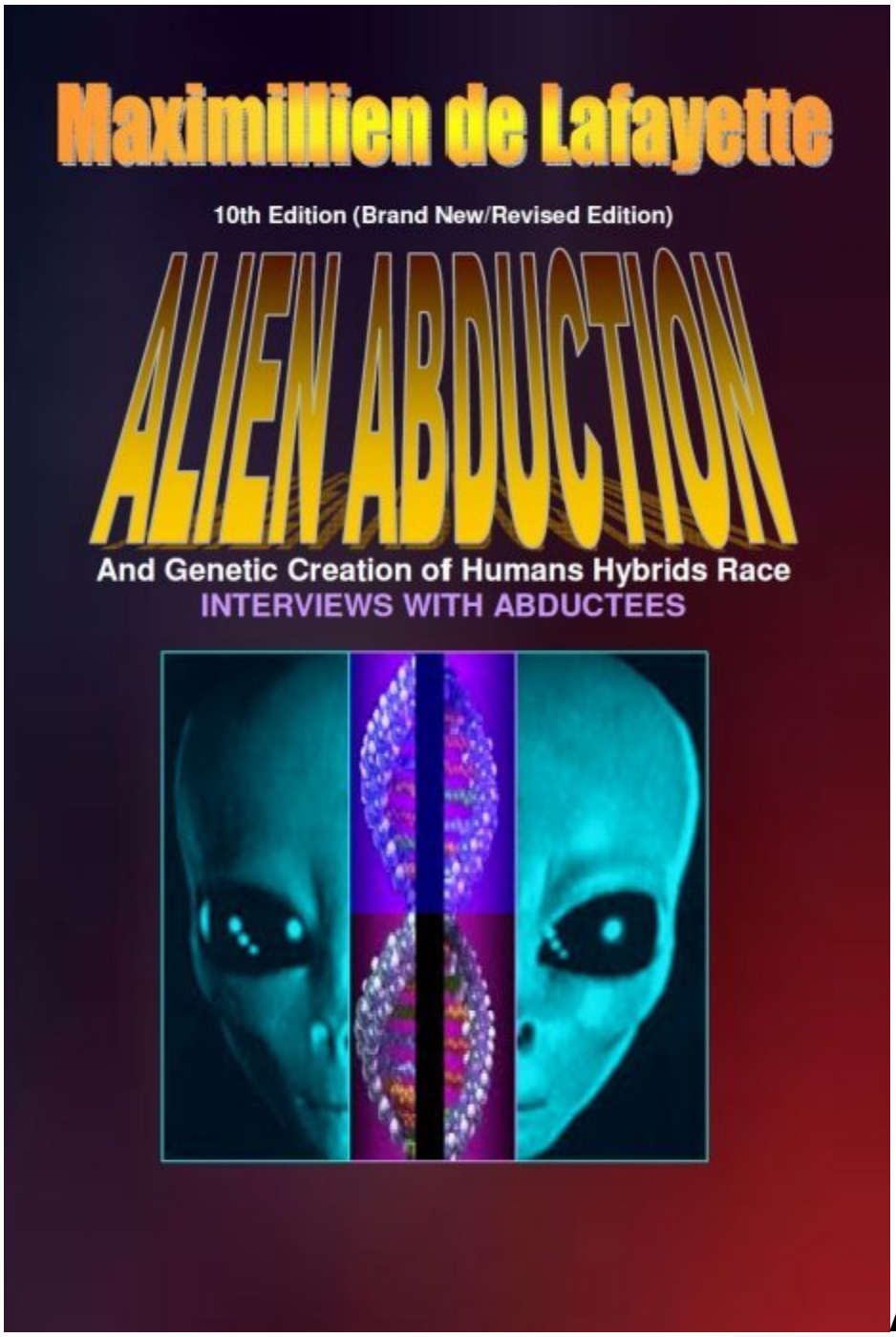
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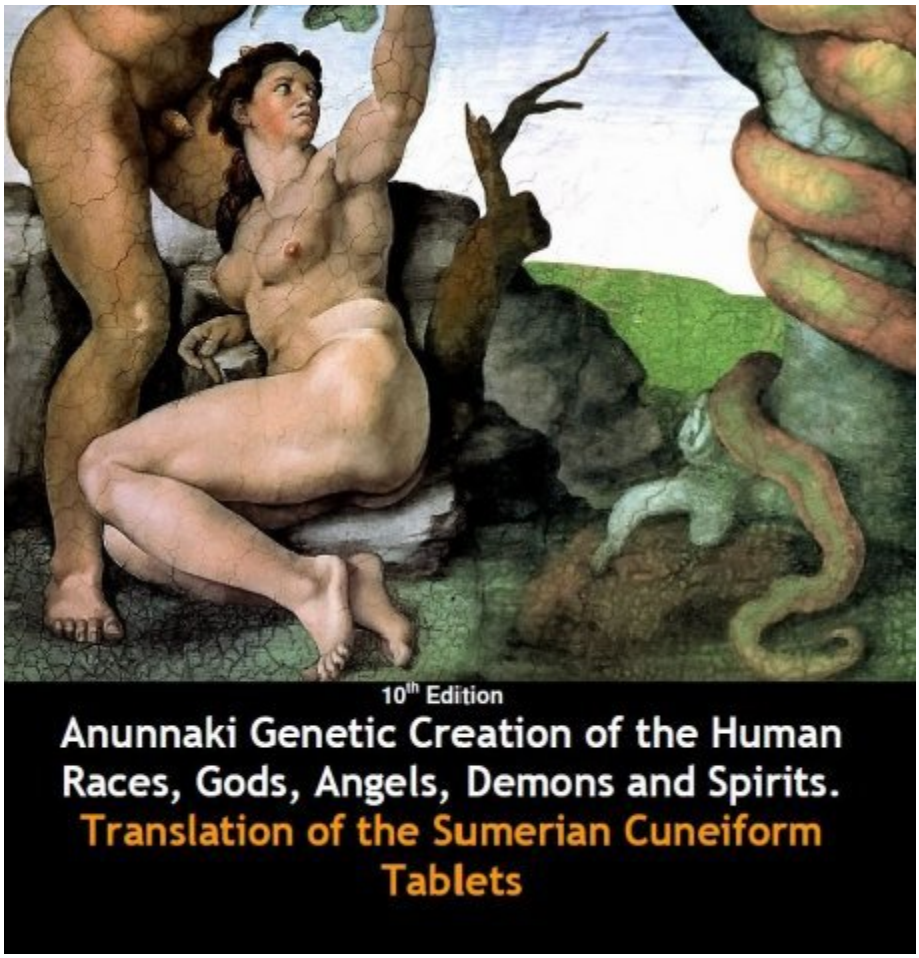
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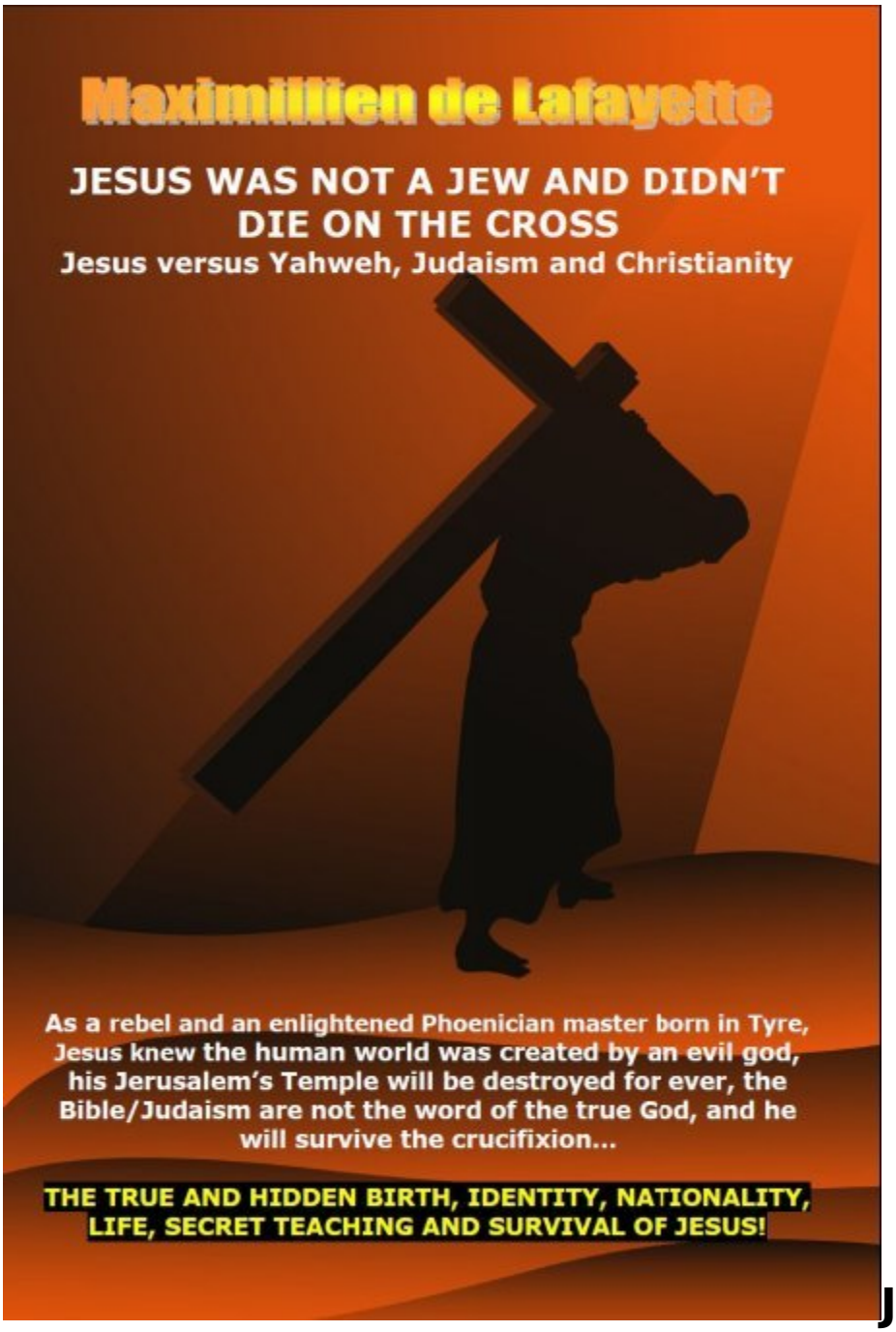
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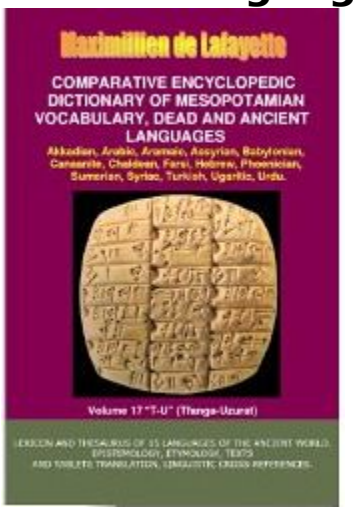
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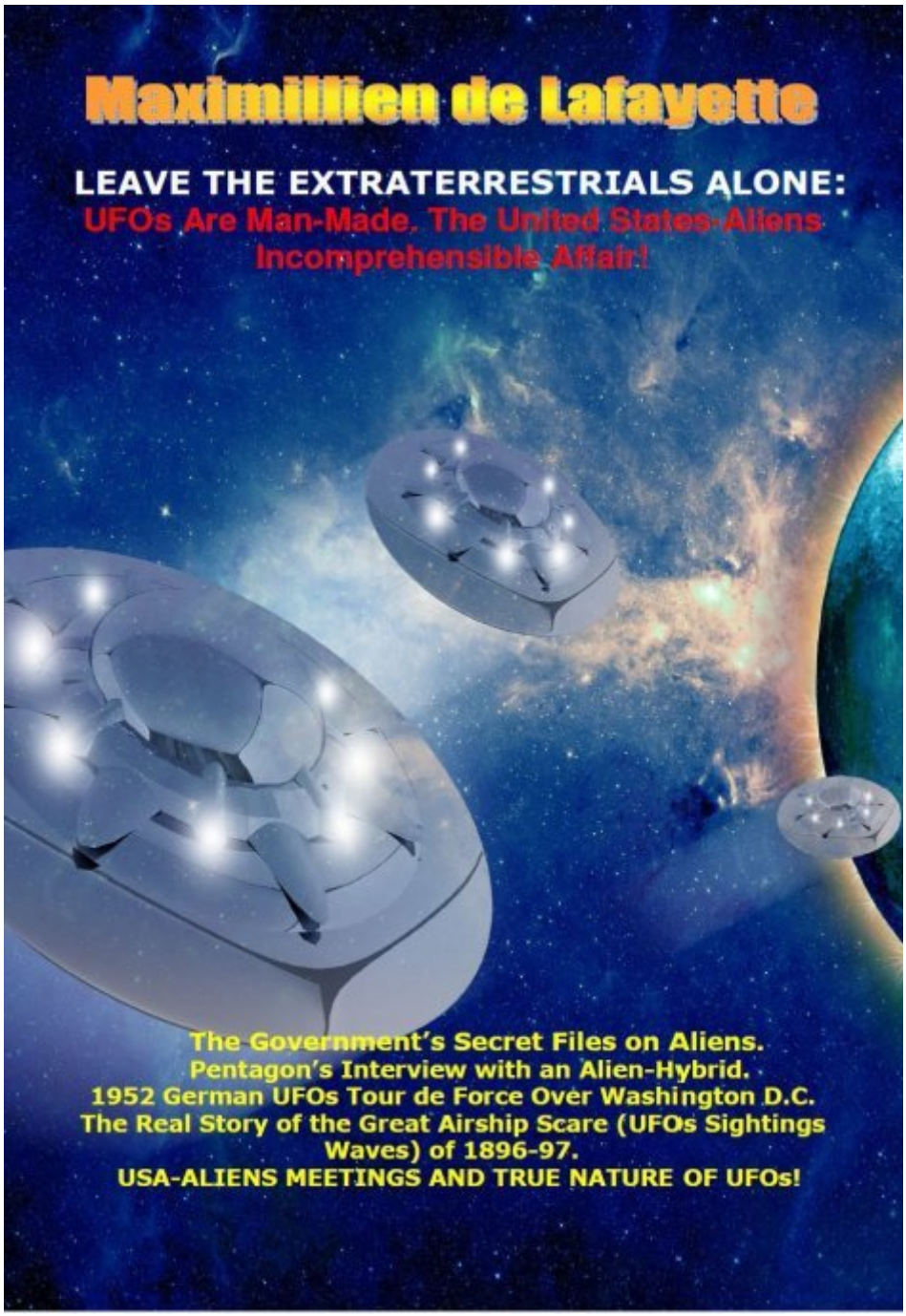
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